

THE CHINESE RECORDER

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Changing China Christian Movement as seen in the National Christian Council Meeting

The Great Change. "CHINESE life is changing so fast we cannot keep up with it." "The life of China has not changed at all." Thus do the urbanite and country worker cheerily contradict each other. The truth, of course, lies between them. China is changing everywhere in some measure. The Chinese Church is changing even more rapidly. The First Annual Meeting of the National Christian Council (Shanghai, May 10th-16th, 1923) magnified the visibility of some of these changes. He who runs may read and he who reads must stop long enough to consider. For we are in a new era! We must take "time out" to comprehend it. During this meeting the stream of Christian life that is flowing through China found itself in a narrow part of the stream bed. This accelerated its speed. It does not move so fast always nor everywhere. There are places where it spreads so widely and becomes so shallow that it seems hardly to move at all. But the accelerated speed of six busy days and nights flung up to view some of the changes just emerging and some that have already become history. The Christian Movement is now a movement within the life of China. It is no longer only an eddy curling off from the swifter flowing and banked-up life of Western Christianity. It is a stirring of Chinese life and thinking. The eddy has become a river with a direction and momentum of its own. This is the great change. The sense of Chinese proprietary responsibility for the church in China pulsed through every session of this First Annual Meeting.

Changing
the Guide.

THE Missionary Conference of 1907 contrasts most sharply with this first meeting of the National Christian Council. This Council directly represents all but two of the largest Christian groups now working in China. It thus really reveals the mind of the Church in China. It represents the growing life of the Chinese Church. In 1907 a few Chinese pastors attended a session or two of the Conference as specially favoured guests. They had a look in and a listen in. They made no contribution. But this year thirty-eight of the sixty-four Council members present were Chinese and their contribution in thought and inspiration outweighed their numerical strength. The Chairman, Dr. D. Z. T. Yui, like Dr. C. Y. Cheng a year since, guided the often complex situation with dignity, graciousness and fairness. The chairmen of the leading committees handling the work of the sessions were Chinese. The permanent and recording secretaryships, eight in all, were occupied equally by Chinese and Westerners: and two of the incumbents were Chinese women, who with other women present took their full share in debates and the presentation of reports. A large part of the work of this session of the Council was done by those still comparatively young in years. The seniors were not, of course, idle. But the voice of the new generation of Christians, the later product of Christian work, was somewhat more in evidence than that of their elders. This desire on the part of the coming generation to play its full part in making Christ real in China is also seen outside of the Council. A much greater use is being made of young people, men and women, especially students, to reach their fellows with Christ's Word of the Fullness of Life. This Youthful Messengers' Movement promises to grow. We noted one other significant change. The Western Christian in China has undergone a metamorphosis. It took a long time but it was worth while. He has passed from the state of a fullsome talker to that of a willing listener. In that 1907 Conference he did all the talking. Much time was spent in whittling phrases to fit in between denominational susceptibilities and predilections. But in this meeting verbal whittling was pleasurably absent. The Western Christian said his say, but he practised the art of listening also. The modern missionary is learning to work his tympanum more than his vocal cords. It is well. His tympanum is a little underdeveloped. The Western Christian in China is learning his first lesson in following: he is learning to listen. All this indicates the second great change which is that Chinese Christians are now guiding the destinies of the Chinese Church. It is the day of the Chinese Christian Guide. As we look back on this Council meeting the speeches made by these Chinese Guides stand out in our impressions more than those made by others.

The Changing Spirit.

THE spirit of this meeting was noteworthy. Here we make no distinction between Eastern and Western Christians. There was none. The meeting was a time of international and co-operative Christian thinking and planning. It was dominated by the one Spirit. Said one of those present, "The things we feared a year ago are all buried." The disruptive tendencies here referred to may not all be dead; but they were indeed buried so far as this meeting was concerned. Somehow the straining point that leaves one with a feeling of wasted spiritual force was never passed. One slight misunderstanding was cleared up almost as soon as it dodged up. At no time did the tension go beyond that of an earnest and well-mannered debate. These things can hardly be said of any other similar conference we have passed through in recent years. This absence of strain is a sign of greater freedom. The old-time pull of education versus evangelism was merged into a pull of both together. Controversial topics did not gain attention. Their absence left no sense of failure, rather one of relief. Racial preferences became fused through one spirit into universal Christian aspirations embracing the whole of life and the whole world. There was no planning in terms of denominationalism. A visitor from some distant sphere might have sat through the meeting and left with the impression that there is only one Christian Church in China. Differences of opinion there were but these were held in oneness of spirit. And they either melted into something better or were quietly shelved. This prevailing oneness of spirit made it easy to find many things held in common and to discover plans adequate for co-operative Christian activity. All this was due to a greater measure of freedom of Christ's spirit than in the past. This gave a freshness to the meeting which was most stimulating. The real Christianity in all of those present broke through in fuller measure than ever before. And this because the plumbless depths of fellowship were tapped with a pipe bigger than any used before. The National Christian Council born of long hopes and in struggle showed itself a movement of divine life. It found a larger Christian experience because it is the fruit of an expanding spirit. The keynotes of the next decade of Christian work in China, as heard in this meeting, are understanding, fellowship, discovery and adventure. This changing spirit is due to the greater manifestation of the Spirit of God.

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The Changing Mind.

THE mind, be its capacity scant or generous, takes its color from the spirit. The new spirit is calling forth a new mind. Self-consciousness is a feature of this new mind. If this self-acquaintance is only or even mainly an over-

weening desire to impose itself on others it is lowering. If, however, it means standing up to self-responsibility it is uplifting. The Chinese Christians are recognizing self-responsibility. The Chinese Church is becoming acquainted with its own task. Early in this meeting the Chinese members of the Council had a quiet evening by themselves and faced this responsibility—financial and moral. "Economic pressure," as wielded unconsciously by those who dispense funds from abroad, may still influence some Chinese Christian workers. It did not count in this meeting. Growth in the desire for proper self-dependence was evident.

The changing Chinese Christian mind was seen most clearly in three addresses by Chinese Christians under the general heading of "The Relation of the Chinese Church to the Church Universal." Here was struck a chord not much developed during the National Christian Conference. The Council decided to publish these three addresses together in a pamphlet under the title, "The Contribution of the Chinese Church to the Church Universal." Here we have evidence that the Chinese Church is changing from a getter to a giver. Her gifts may not be so much in money as gifts of the spirit. The West needs these gifts of the spirit much more than money anyway. The Chinese Church may spend her money on herself; she is getting ready to spend her heart and spirit on the whole world.

We give here only key notes of these three speeches. We are reproducing extracts from two of them: the third, Mr. Peter Chuan's, was not ready for our use.

Prof. T. C. Chao spoke mainly of the obligation of the Chinese Church arising out of her relation to her own past and her own people. Two quotations will serve to give this its proper emphasis. "Chinese civilization at its height is thoroughly ethical and Christianity in its essence is the God life, issuing in the moral relationships of men and women." "The Chinese Church is national because it has a special message for the Chinese people and a special task of spiritualizing Chinese civilization." Through this spiritualization of Chinese civilization the Chinese Church will be led to make her contribution to the Church Universal and to the world.

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The Changing Approach.

"THE Approach to a Growing Church" was the theme underlying the next speech of this series made by Dr. T. T. Lew. The growing church is striving to express her own life. She is becoming aware that she must do her part in the world's work. The Church in the West needs to apply pedagogical principles in all attempts to help the youthful Chinese

Church. It is imperative that the Church of the West understand the mind of the Chinese Church. In all Dr. Lew urged the sympathetic co-operation of East and West to meet the problems of China and the Chinese Church and the wider common needs of the Universal Church and the world at large. Renewed effort in intercessory prayer was given as the final and paramount need. This should be definite and be followed by service.

We here add a passing comment. The Chinese Church being young does not always know her own wants. (Do the wrinkled churches of the West?) The results of her amateurish efforts, though interesting, are sometimes far from artistic. Let us of the West, now looking for guidance, remember that the Chinese Church must make its own experiments and overcome its own blunders. The Church of the West must be as patient with the blunders and amateurish efforts of the Chinese Church to serve her own people in her own land as the Chinese Christians have long been with the blunders and often ill-adapted schemes of the Church of the West in her zeal to serve China.

Mr. Peter Chuan dealt more with the approach through individual contacts and the literary form of the Message. Somehow the missionary must get closer to the Chinese even though this involves changing his style of living and resuming Chinese clothes. Mr. Chuan compared a quotation from the Psalms with one from Buddhist writings. The idea of the two quotations was similar. The Buddhist quotation was couched in such a familiar Chinese literary form that it could be understood as soon as seen. The Biblical text, on the contrary, requires considerable exposition to make it clear to Chinese. Mr. Chuan also said that the rushing and open activity of the West makes it easier for the Chinese to understand Westerners than for Westerners to fathom the more tranquil and slower Chinese. Yet understanding of the Chinese nature is essential to any adequate co-operation between West and East for the good of China. The main thing is that representatives in China of the Church of the West must have the right spirit. The approach must be made first and principally through the spirit and not primarily through form, polity or verbal statement.

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The Changing Task.

THE Christian Church in China is giving the same Message as of yore but with wider sympathies and practise. The Christian task in China is therefore broadening.

This is in essence an attempt to put the spirit of Christ into every corner of the life of man. Yet it is significant that at the same time the National Christian Council tends to limit the number of the concrete tasks for which it accepts responsibility. "What shall the Council do?" was the question which prompted live discussion on the

functions and concrete activities of the Council. The secretaries presented a statement of functions which was, with some modifications, adopted. These functions are, (1) Deepening of spiritual fellowship, (2) Gathering and distributing information, (4) Promoting research and discovering new ideas, (5) Expressing a common Christian Witness. The third was "The Service of the Chinese Church." This led the Chinese delegates to emphasize the point that the chief function of the Council is to foster the growth of the Chinese Church. And this was seen to be the sentiment of all. There was a general conviction, however, that the number of Council committees should be small. This is a sign of change. With educational and medical organizations close affiliation is to be maintained. But the Council neither takes any responsibility for these phases of work nor limits them in anyway. For another year the Literature Council, The Moslem Committee, The Phonetic Committee and Vacation Bible School Committee are to be sponsored by the Council but after that will be looked on as of age and able to be independent. Thus only four standing committees were appointed. These determine the range of the Council's work. In these committees two emphases stand out: (1) To deepen and broaden the channel for the fuller common expression of the life of the Spirit, and (2) to permeate Chinese social life, in and out of the Church, with the Christian dynamic. A group on "Retreats and Evangelism" is to promote freer intercourse and fuller understanding among Christians, and closer acquaintance with the Message on the part of the Chinese both in and out of the Church. This Christianizing of relationships includes "International Relationships" for which interest a special group was also formed. To multiply the points of communion, and thus increase the output of Christ's energy through His people is the aim of both these groups. The desire to apply more fully the law of love to the knotty problems of every-day life expressed itself, in a group on, "Rural Problems and the Country Church." Thus the overwhelming peasant life of China is brought into the forefront of the Church's efforts. Then the home, industry and anti-social movements are to be cared for by a committee on "Social and Industrial Problems." The lines of work covered have to do mainly with the development of the Church's life and service. Education, training of missionaries, medical work, etc., are to be left to experts. The Council is to promote those inclusive principles and activities which ought to find expression in all forms of Christian work. The Council in this meeting and in its planning for future work also gave a demonstration of that effective Christian relationship that must characterize the whole Christian Movement in China and the world. It was an achievement of fellowship. The Council also pointed out the places where Chinese society needs most

the practice of the Christian life. The Council believes that fellowship similar to that enjoyed in this first annual meeting should blossom among and beautify all the conditions under which men live in town or country.

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The Staff and Budget.

THE National Christian Council is the greatest achievement of this period of change. It is also the greatest factor in future changes. It was rightly called at one public evening meeting, "The Most Hopeful Thing in China." The staff, on whom the heaviest burden falls, is as follows. Miss Y. J. Fan, recently a secretary of the Y. W. C. A., Rev. K. T. Chung, recently rector of St. Peter's Church, Shanghai, Rt. Rev. L. H. Roots, and Dr. H. T. Hodgkin. To these it was voted to add, on their return from furlough, Rev. C. Y. Cheng, and Rev. E. C. Lobenstine, secretaries of the China Continuation Committee to which organization the National Christian Council is the successor. A budget of Mex. \$72,440 was adopted: of this \$46,440 is already assured. \$10,000 of the remainder is expected to be raised in China.

As this First Annual Meeting exceeded our anticipations we may expect that the future achievements of the Council will surpass our hopes. The work done during the meeting and the future programme of the Council are evidence of the great number of things we can do together without entrenching upon those which cause difference and obstruct the flow of the spirit of Christ. The spirit of united service was never more active in the Christian Movement in China than now. The desire to learn of each other and help each other was never stronger. United States Minister Schurman in speaking to the Council, said "The essence of Christianity is not doctrine, ritual nor polity—but a spirit, a life." The National Christian Council expressed this life and this is what we anticipate it will continue to do in growing measure.

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And Yet! CHINA is distraught, incoherent and inarticulate. The Government is helpless even though it has learned to live without money and without hope. The land is in the hands of tuchuns who are at the mercy of each other. And the tuchuns are falling into the hands of bandits. The desired unification of China seems, if anything, farther off than ever. Shameless militarists are forcing the people in some places to raise the opium forbidden by law and international agreement. Here and there we have had hints of an undercurrent of anti-foreign feeling where we would least expect it. A leading daily says millions of Chinese are praying for foreign intervention. We question this figure. Yet on the other hand we have heard

intervention broached where we had least looked for it. Banditry is becoming a normal condition over much of the country: the fate of some parts of it is in the hands of bandits. Lincheng threatens to become nearly as fateful for China as Sarajevo for Europe. With the captives—both Chinese and foreign—of the outrageous train hold-up we have the keenest sympathy. Foreigners and Chinese are sufferers together. We should like to know the causes for this and other bandit affairs. So many causes are flung about, that for the time being, it is safer to conclude no one yet knows. Some say China was never worse off than now. What we know of Chinese history makes us put several grains of salt on that statement. Yet we can say that in two decades of experience we have not known the situation more fraught with undesirable possibilities than now.

AND YET—There is another side. Some wonder why the delegates to the National Christian Council did not come out with at least a mild denunciation of present conditions. They did mention present conditions. They did not, however, talk much about them. They were too busy! They were busy with a hopeful programme based on signs of progress in sight even now. So busy were they that distraught China seemed far away during these days of counselling. Were they indifferent? Far from it. China was often in their prayers. Are they unaffected? No! In one province the Church is being debauched in part through official pressure put upon members to raise opium. In more than one place the Church is suffering from present chaotic conditions. But the Church is growing! The Christian schools are full. Students in many places are showing a keen desire to study Christianity. In far distant Yünnan the Tai have made a great move toward Christ. There are signs of development in self-support. One army in China is nearly Christian. (This is not meant to imply that the Christianization of armies is what the world is waiting for.) Even the anti-Christian Movement is now seen to be a proof that the Church is making itself felt. Most encouraging of all is the fact that while the old order is crumbling the new is being built up. The Christian Church has the only solution for China's problems. That solution is being applied in ever widening circles. China is in a bad way and yet we are not cast down. Neither have we given up the Chinese people. They will trudge through this storm also. General Pereira said recently, while describing his trip to Lhasa, that he had passed through many bandit infested districts and found the much abused missionary still carrying on. China is distraught but the Church is growing in strength and hope.

Contributed Articles

The Chinese Church and Country Life

J. LOSSING BUCK

IT is not so long since the agricultural missionary felt an atmosphere of question among many of his co-workers as to what place agriculture has in mission work, and where, exactly, does it belong in the Christian scheme of teaching; preaching and healing. One of the best answers to this question is Dr. Kenyon L. Butterfield's report on *Christian Education and Chinese Agriculture*.^{*} It has been most gratifying, however, to realize that the need for argument no longer exists, and that the question, now, is not, "What has agriculture to do with Christianity?" but, "How can we best use agriculture in our development of a *Christian* rural life?"

In this attempt to point out the place of the Church in relation to Country Life in China we shall not deal with the technical or business side of agriculture, important as it is, but with its more humanizing aspects. Christian Agriculture is primarily concerned not "in making two blades of grass grow where one grew before," but rather with producing conditions which will help develop the sturdy, well-rounded type of Christian character needed in China. There are many country life problems we might mention but space allows us to discuss only the following—idleness, farm tenancy, rural credits, savings and marketing. Others that might be mentioned are rural education, health, family welfare, government, morals and religion.

IDLENESS

The problem of idleness is both economic and social. It has been generally observed that farmers, especially in North China, work very little during the winter months. The results of a few rural surveys, secured through students, are given in Table 1 as an indication of the extent of idleness of both men and labor animals.

^{*}Obtainable from the China Christian Educational Association or College of Agriculture and Forestry, University of Nanking, at 30 cents per copy. Copies in Chinese of Part II are free.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Table I. IDLENESS

Province	District	Men			Animals		
		Number of months Partly idle	Almost totally idle		Number of months Partly idle	Almost totally idle	
Anhwei	Laian	..	..	..	3	1	4
Anhwei	Wuhu	..	..	..	2	2	3
Chekiang	Chinghai	..	..	..	3.5	2	3.5
Chekiang	Kashing	..	..	..	1	.5	1
Chihli	Pinghsiang	..	..	..	2	.6	2
Kiangsu	Tsingpu	..	..	..	2	4	5
Kiangsu	Tanyang	..	..	..	4	2	2
Kiangsu	Lu Ho	..	..	..	4	2	2

Fifty farm records secured near Changchow, Kiangsu, show that the vegetable farmers were making an average labor income* of \$130.00 while the general farmers were making an average labor income of minus \$23.00. The chief reason for this difference is that the farmers raising vegetables were kept busy the year around while the general farmers were working only part time.

Not only does idleness diminish the income but it is also the chief cause of gambling and often leads to quarrelling and sometimes immorality. In many places throughout the Bible there are references to just such evil results. Would a campaign by the Christian forces of China to eliminate idleness be out of the sphere of the church's activities?

This matter of idleness is closely associated with the problem of a sufficient and proper kind of rural recreation. During the last China New Year holidays Mr. Shao Teh-hsing, a graduate of the College of Agriculture and Forestry and now Superintendent of the Nanking University Farms, solved the problem locally by having the workmen give an exhibition of the historic "Horse Lantern Parade" in the compounds of the various members of the college staff and also on the University campus. This involved several night performances and it was by keeping the men thus occupied and amused that it was possible to control their gambling instinct. In the evening the workmen have a night school. Utilizing the time of the men in this way, together with the preaching they receive on Sundays, is helping very materially in the development of stronger character. It has also had the effect of lessening the amount of stealing. When a man gambles and loses he often steals in order to get enough money either to pay his debt or to live.

Would a little less preaching against gambling and a little more substitution of worthwhile occupations for idle time be more to the point?

*Labor income is the amount of money the operator receives after subtracting all expenses (including interest on his investment) from total receipts (including value of products used by the family).

FARM TENANCY

One hears a great deal about farm tenancy in China, much of which is based on very limited observation. The unweighted average of data collected from thirty-seven widely separated districts throughout China shows that 37% of the farmers are tenants and 23% are both tenants and owners.

There is a general opinion that the landlord is getting the best of the tenant and this is borne out in some instances. Particularly is it true on the island in the Yangtze River across from Kiangyin. Prof. Griffing has some cotton work there and he reports that the tenant farmers have had their rents raised on them year by year until now they have to pay \$8.00 a mow a year for rent. In 1921 the cotton crop paid for the rent only. The farmer had to depend on the income from the wheat or rape crop not only to feed himself and family but also to pay for all his farm expenses such as seed, labor, fertilizers, etc.

To offset this concrete example of landlordism and all the general opinions, we have the following facts to think over.

In Northern Anhwei at harvest time a landlord has to be present himself or send a representative to make sure of getting his share of the crop; even then he is cheated of a part of it. When fertilizer is applied, it is often purchased by the landlord and if he wants to be sure of its getting on the land, he must stand by in person or send a representative to see that it is not used for some other purpose.

Data from farm records secured near Ningpo indicate that the landlord receives on his investment about 8%. Near Chuchow, Anhwei, it is about 14% while from records secured near Wuhu the average is 2.5%. South of Chinkiang, Ku., along the Shanghai-Nanking Railroad, landlords are selling their land because it is more profitable and less troublesome to put their money in banks.

From a recent visit to an island at the mouth of the Yangtze, 120 li off from Woosung, Prof. Griffing reports that the Government School at Kiangyin, Ku., can collect only \$1.00 rent a mow from the land. The tenants stand together and say they will pay no more. What can the landlord do under such circumstances?

Near Tehchow, Shantung, the tenants also have more or less control of the situation. If the landlord raises the rent they simply refuse to plant, and the landlord can do nothing about it. There are evidently two sides to the tenant and landlord question!

Where tenancy is a stepping stone to owning a farm, or where a tenant remains for life on a farm and pays cash rent and considers the farm almost as his own, it may be anything but a serious evil. However, where the tenants change frequently, as in the Hsinghwa district of

Kiangsu, it may be very bad. Constant changing prevents the tenant from developing interest in community enterprises, such, for instance, as the church or school. At Hsinghwa there is a common proverb: "Every time a tenant moves, three are made poor; the tenant, the landlord, and the land" (換個三家窮).

In the case of the share-renting system, as is common in Northern Anhwei, the tenant may neglect to keep up the fertility of the land or may even neglect the crop to a certain extent—his argument being that with any additional effort half the crop goes to the landlord. He feels it not worth the extra effort, since he himself will receive only a share of the increased crop. Such an attitude has a bad effect on the character of the tenant because he is not doing his best work.

The church can help on the problems of tenancy by urging and promoting an attitude of fairness by both the landlord and the tenant. It can also help the farmer to realize that he is for the coming generations his "brother's keeper" as well as for this generation; it is therefore his duty to maintain the fertility of the land, preserve the village trees and even plant trees for the use of future generations. Here is a splendid opportunity for making a practical application of Christianity. In a certain mission in India the keeping of a good garden is a requirement for entrance into the church! As authority for this the mission quotes:

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

RURAL CREDIT, SAVINGS AND MARKETING

Our third problem is that of rural credit, savings and marketing.

The proportion of farmers who borrow money is far from small. Ten answers by students for their own districts give an unweighted average of 45% of the farmers as borrowing money at an interest rate of 20-30%, and this does not take into account the 35% who make a practice of purchasing goods "on time" at the stores.

A more detailed survey of 102 farms near Wuhu brings out the fact that 52 of the farmers were in debt at the time they became a tenant or an owner. The average debt for all these farmers was \$117.00 each.

Another illustration of the need for credit is the selling of a crop in advance of harvest. The interest on money thus borrowed (due to low price received) is often over 100% and not at all infrequently 200 or 300%. The best example of this can be found at Chuchow, An.

There can be no question as to the need of the rural population for a more adequate credit system.

The farmer has little incentive to saving also. What can the farmer do with any small surplus he may have at the end of a good harvest year? A common practice is to buy land—if it can be bought. Land cannot be stolen. Another well known uneconomical practice is that of hoarding by burying money in the ground. Often the farmer will spend his surplus on luxuries or in gambling. He reasons, why not have the pleasure of spending it, for to-morrow it may be stolen? I was told of a farmer at Nanhsuchow, Anhwei, who, for fear of spending his extra dollar of surplus, gave it to a well-to-do member of the community—a gentry or an elder—for safe keeping and without interest. The severity of many a famine year would be greatly mitigated if the farmer could safely invest, with interest, the money made in a good year. How much better, too, if the farmer could borrow a little money at *reasonable* rates of interest to tide over a bad year!

Closely associated with the need for credit and savings is the problem of marketing. The securing of market value for his crops would lessen the farmer's need for credit and would increase his savings. A group of public spirited Chinese at Nanhsuchou, Anhwei, in discussing the problem of rural credits came to the conclusion that perhaps the biggest need in that region was the one of securing to the farmer an adequate value for the crops already raised. At that place the commission merchant ("Hong") cheats the farmer on his measure. If the farmer has to sell his crop immediately after harvest, the merchant gives him only 90% of the value of the crop. The farmer can do nothing because he must sell. And yet there is another side to this marketing problem, and that is the one of dishonesty on the part of the farmer in wetting such goods as cotton, wood, grain, and vegetables (actually soaking cabbage heads in water, for instance).

The proposed remedy for these problems of credit, savings and marketing is that of co-operative societies, which have done so much for European countries and have had an especially regenerative influence in India. Co-operative societies are based on business principles and have for their underlying principle mutual help. It is said of Raiffeisen, the founder of rural co-operative societies in Germany:

"'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' was his life's motto, and he denied himself ordinary comforts, traveled third-class and stopped at cheap hotels that he might save money to carry out his mission. As he went up and down the country and visited his credit societies, the members called him good father Raiffeisen, and many Catholic priests and Protestant ministers acknowledged that his work for co-operation had more moral effect on the peasantry than all their sermons and ministrations."*

*Herrick: Rural Credits.

Some will perhaps question the truth of this last statement. But in your questioning please remember this: Raiffeisen was a strong Christian "inclined to religion from his childhood." The Raiffeisen societies were founded on Christian principles. They were, to a degree at least, to the people of Germany in healing their economic and social wounds what Christ's ministrings were to the Jews in healing their physical infirmities.

Speaking of these societies as they now exist in Germany, Herrick says: "Their activities are similar to those of the Imperial Federation and it has all the objects and purposes of the latter, with the addition that it strives to promote the moral, intellectual and material welfare of farmers by encouraging the practice of Christianity." Raiffeisen in establishing his societies performed an act based on Christian principles and gave as true an exposition of Christianity as any sermon ever did, although he himself was not a preacher. There are many ways of preaching the message of Christ!

In India the co-operation credit societies are based on Raiffeisen principles. They have not only alleviated the indebtedness of their members but have also done much to build up the character of the members. Many missionaries in India helped to organize these societies. One can readily see how this comes within the scope of mission work after reading the following:

"Its social effects are no less remarkable. The Indian co-operative credit societies give loans to members not only for paying off old oppressive debts and for such productive objects as the purchase of fertilizers, seed and livestock, the building of houses, the purchase of land, etc., but also for marriages, pilgrimages and funerals. Here in India no distinction is made between productive and non-productive expenditure, the distinction observed being that between necessary and unnecessary expenditure. Loans for marriages, deaths, and even pilgrimages to holy places are also therefore allowed, because, if loans for such purposes were refused, the members would be compelled to raise money from Mahajans at the usual exorbitant rates and they would be left without any wholesome check on their expenditure. In many cases the punchayets have cut down the amount applied for to meet such expenses. It is usually the dread of village opinion that compels a villager to spend large sums of money on these social ceremonies. It is the same village which now compels a man to restrict expenditure on these objects and the good people of the villages where there are societies are no longer anxious to have feasts at the expense of an unfortunate man who has lost his father or who has to marry his son or his daughter, for (on account of unlimited liability) anything that affects the man's solvency might also affect their own pockets. Again in his resolution on the working of co-operative credit societies in the United Provinces, during 1911-12, Sir James Meston thus sums up in weighty terms some important aspects of the social results of the co-operative movement:—"The movement has undoubtedly had an appreciable effect in creating solidarity of feeling and

a neighborly spirit, and in providing a nucleus of a natural authority to which village disputes can be referred and which may be invoked to justify thrift on occasions where custom demands extravagance. It is in effect calling into existence an articulate public opinion and giving it concrete embodiment in the punchayet. Further, the group system of organization is leading to co-operation between village and village. The Registrar with pardonable enthusiasm, looks upon the movement as heralding a new corporate village life and even the birth of a rustic civilization and culture.' ”*

Truly the co-operation movement is one that should not be left untried in China.† The fact that the Chinese already have many forms of societies essentially co-operative would indicate that the idea is not at all a foreign one. Here again is the church's opportunity and its task, for “Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me.”

WHAT ARE WE TO DO?

The preceding remarks should help us all to realize that the healing influence of the church is needed on the agricultural problems of the country just as much as on the industrial problems of the city. In closing, therefore, the writer wishes to express the hope of many throughout China, who are awake to the rural situation and the need of the leavening influence of the Church thereon, that the National Christian Council will appoint a Committee on countryside life.‡

Such a committee should be separate from any other committee dealing with the social and industrial problems of the city because the persons naturally interested in the one would not be vitally interested in the other. This has already been urged in the Committee on the Church and China's Economic and Industrial Problems, which was appointed to draw up statements relating to Commission II, *The Future Task of the Church*. We have heard much about the industrial situation,—some at the Conference itself and more in papers and magazines since, but even the recommendations on agricultural problems of the committee which deals with industrial problems, have received little publicity, other than being printed in the report of Commission II and distributed at the Conference.

These recommendations are as follows:

1. That the Christian Church require its teachers, evangelists, and clergy in the country districts to have training in agriculture and in such other subjects as will fit them to work among the rural population.

*Bengal Co-operative Journal, May 1916. ‡This was done.—Ed.

†The Committee on Credit and Economic Improvement of the China International Famine Relief Commission has drawn up a set of suggested regulations for Co-operative Credit, Savings and Marketing Societies and is in a position to help in starting them. For further information those living north of the Yellow River should correspond with Prof. J. B. Tayler of Peking University and those living south with the writer.

2. That the Christian Church give serious attention to the development of the agricultural colleges that are now at work and that the attempt be made to work out a practical program for education of adults by extension work.

3. That the Christian Church undertake, as an experiment and after investigation, the introduction of co-operative credit societies among the farmers of China.

If the Christian forces are to carry the whole Gospel to the rural population, something more than a message of words is needed. It must also be a message of action, a healing of the social and economic wounds in the country life of China.

Tai Hsü and Modern Buddhism

FRANK R. MILLICAN

AS a result of contact with the outside world, China's political, educational, social, and religious life is in the melting pot. We already see certain forms coming out of this molten mass. These, while not yet very distinct in outline, have sufficient shape to give us some clue to the future. In the religious life of China one of the results of this process of recasting is an effort to revive Buddhism and adapt it to the modern world. On one hand, there is an effort to create interest in Buddhist philosophy as contained in Buddhist classical literature and to restate this philosophy in the light of western philosophy and psychology; on the other hand, there is an attempt to reform current Buddhistic practices in the temples and the priesthood.

At this time of general intellectual awakening and mingling of the social, political, and religious systems of the world, Buddhist thought in China is hidden in classical books, many of which are not easily available to the reading public. It is also truly bound by an ancient and stilted literary style which only expert scholars of Buddhism are able to read understandingly. The situation is even worse than that of Christianity in Europe before the Bible was printed in the vernacular. And, doubtless, history, as well as modern tendencies to discard or neglect anything that is not provided in convenient form, have forced upon Tai Hsü and modern devotees of Buddhism the conviction that, if Buddhism is to survive, it must be restated not only in language which the ordinary scholar can readily understand but also in terms familiar to the modern mind. In the past practically all of the research and translation work in Buddhist literature in China has been done by foreign scholars.

This generation, however, has produced at least a few Chinese who are devoting themselves to the task of opening up to modern readers the mysteries of the Buddhist classics. Perhaps the most outstanding of these men is the monk, Tai Hsü. Tai Hsü and modern Buddhism are inseparable. You can no more write intelligently about modern Buddhism and ignore Tai Hsü than you could about the Reformation and leave Luther out.

In order to understand Tai Hsü we need to see him as a lad among a group of droning priests at Tien Tong Monastery, situated in the seclusion of the beautiful hills of Chekiang, near Ningpo city. Here he lived under the shadow of the images of Buddha and the many Buddhist worthies and learned to chant his prayers, make his prostrations, and share in the daily routine of a typical monastery. There must have been in his veins some blood different from that of his fellow priests, or, to speak in the language of the school of thought in which he was trained, the person of a previous existence whose "karma" was reborn in him must have lived a life which merited much, that he alone of hundreds should have risen above the humdrum existence of his fellow priests and have emerged as interpreter of Buddhism to this age. How it came about that he was ordained in Tientsin we are not told, nor how his way was opened up to pursue his studies in Japan. But we may be sure that it was in Japan that he received much of his knowledge of the outside world, and particularly of its religions and philosophies.

After returning from Japan he developed an ambitious plan for the reform and propagation of Buddhism. This plan was formulated in the hope that he might make a trip to the Straits Settlements and raise sufficient funds to put it into execution. However, conditions resulting from the European War made it impracticable for him to hope for large assistance at that time so he went into temporary seclusion in a monastery on the island of P'u T'o. Here for three years he devoted his time to study and meditation. While here, he met some friends, who, on becoming conversant with his hopes and plans, persuaded him to go to Shanghai and organize a Buddhist Society. It was thought best thus to make a beginning on a small scale and prepare the foundation for more extensive operations in the future. From Shanghai he went to Hangchow where a Buddhist Philosophy Club (覺社) was organized for the purpose of research and propaganda. This club published a quarterly magazine through which it gave voice to Buddhistic ideas and plans. In 1920, this quarterly became a monthly under the name of "The Sound of the Tide" (海潮音). Tai Hsü was prevailed upon to give up his hope of retiring for meditation into a beautiful temple among the rocks and trees on the shores of West Lake and to devote his full time to the publication of this magazine.

In the first issue of the "Sound of the Tide" he published a comprehensive scheme for reforming and forwarding the modern Buddhist movement. This scheme contemplates eight special monasteries (宗專修叢林) throughout China, seven model monasteries (衆模範叢林), propaganda bureaux, benevolent associations, orphanages, reading rooms, lecture bureaux, publishing departments, and a system of schools heading up in a college. As this plan was very extensive and would require a long time for development, it was decided to begin with propaganda work, the establishment of orphanages, and the promotion of schools. Under the auspices of the Lecture Bureau, Tai Hsü and others have travelled about over China giving lectures under the auspices of Buddhist Clubs already in existence or organized under their direction, and also before various groups of educationalists. Tai Hsü lectured before a Buddhist club in Peking in 1918 and later in P'u T'o, Shanghai, and Hankow. By invitation, he again went to the capital to give a course of lectures. These were later repeated in Hangchow. Other lecturers went to Nan Tong, Hankow, Ichang, and other cities. Tai Hsü's lectures are mostly expositions of the early Buddhist classics. Although his lectures show a knowledge of and sensitiveness to western religions and systems of thought yet he has not attempted to explain and defend Buddhist philosophy in terms of modern psychology and western philosophy to the extent that some students returned from the West have done.

A brief summary of the various Buddhist organizations and publication societies will give us some idea of the extent of Buddhist operations at this time. Besides the Buddhist Association (佛學會) in Shanghai, referred to above, which is endeavouring to build up a complete library of Buddhist literature from all lands, there is a society in Peking with a Library and Research Department. Societies exist also in Nanking, Ningpo, Changchow, Yangchow, Chongching, Chengtu and other cities. In most of these cities there is equipment for printing, and also agencies for distributing literature. A weekly and a monthly magazine were published in Peking; both were short-lived. The "New Buddhism" published in Ningpo was discontinued after the first year. The last issue was devoted entirely to a criticism of Christianity. Some of the articles in it were very radical. This magazine advocated a return to the pure philosophy of early Buddhism—of self-enlightenment, and denounced unmercifully the corrupt and superstitious practices of the priests. It also contained articles and poems ridiculing the idea of a God. God was represented as the fabrication of a false Christ. At the same time it advocated the reorganization of Buddhism on lines similar to the Christian church, with church membership, a priesthood free to marry and living amongst the people and with orphanages, hospitals, and

other such expressional activities as carried on by the church. The "Sound of the Tide" has become the outstanding Buddhist publication. It has now about one hundred pages and a wide circulation. It contains lectures and explanations of the Buddhist classics by Tai Hsü, articles on Chinese, Hindu, and western philosophy, psychology, and comparative religions, as well as extensive correspondence between Tai Hsü and his friends on various phases of Buddhism.

Two orphanages have been established, one in Peking and one in Ningpo. The students in these institutions are not being trained for priests but are receiving an education and training to prepare them for life. In some cities of Chekiang jail work has been introduced and in Ningpo also the priests are expected to hold meetings in the jail on two days of each month.

Tai Hsü is now president of a newly established Buddhist college in Wuchang (佛學院). In this school the curriculum is composed chiefly of Buddhist classics: some courses in Hindu philosophy, comparative religions, philosophy, and psychology are also given.

REGULATIONS OF THE "BUDDHIST PHILOSOPHICAL CLUB" OF HANGCHOW

This Association, having as its purpose self-enlightenment, the enlightenment of others, and the attainment of fully enlightened conduct, has chosen the name "Perfect Enlightenment Association." (It is also called the "Buddhist Philosophical Club.")

Purpose:

1. To set forth the true principles of Mahayana Buddhism; to cause slanderers to awaken and repent; to lead doubters to faith; to lead those who believe to do (according to their faith); to lead doers to witness; to turn unfit and ignorant people into holy ones and Buddhas.

2. To proclaim the true principles of Mahayana Buddhism; to turn the evil into the benevolent, and the covetous into the righteous; to lead the wise to rejoice in truth; to make the strong virtuous; to turn this war-torn and suffering world into a place of peace and happiness.

Regulations for Members:

A. Rules for Self-improvement.

- | | |
|---|---|
| 1. To comply with the Three Precious Ones | $\left\{ \begin{array}{l} \text{Sakyamuni} \\ \text{Amitabha} \\ \text{Ju-lai-fuh} \end{array} \right.$ |
| | |
| | |

To take the four oaths in order to fix the purpose.

2. To observe the ten virtuous prohibitions of Brahman Law as basic prohibitions or laws. (If you are not able to observe them all, then first select one or two and gradually increase them until you come to perfect good as a habit of life.)

3. To examine into good knowledge, investigate your own heart, study Buddhist Law, practise the doings of the Pu-sa's, in order to perfect your body and your wisdom.

B. Special and constant practices.

1. To sit absorbed in meditation.
2. To uphold truthful words.
3. To study the Mo-ho-yin Classic.
4. To chant O-mi-t'o-fu.
5. Especially to practise one prohibition.
6. Or to select a few practices and carry them out.

C. Things to be done at convenience.

1. Worship and penitence; cultivation of good deeds, as opportunity comes.

Regulations concerning meetings, etc.

- A. On the eighth of the fourth month each summer observe the birthday of Buddha by meeting together and fasting, doing penance, releasing life, and doing good deeds.
- B. Devote seven days, beginning on the eleventh of the eleventh month, to a gathering for repeating the name of Buddha (念佛). Limit the days so as to attain to a state where the heart is free from all confusion.
- C. Spend the days from the first to the eighth of the twelfth month in assembling for the purpose of sitting in contemplation. The time should be limited so as to seek for an understanding of the basic things of the heart.

As there are many different types of thought and teaching in Buddhism it may be of interest to give a few statements showing where Tai Hsü lays particular emphasis. He teaches that all may, in the course of time, become Buddhas. Gautama Buddha is a savior but only in the sense that he is an outstanding example of one who took the path that leads to Buddhahood, or perfect enlightenment. We, in turn, following his lead may become Buddhas. We may differ from and even criticise the teachings of Gautama and in so doing we are following his teaching. Knowledge is progressive and we ought to know more than he did. However, Tai Hsü would have us believe that, besides the Buddhas which men may become, there is a Buddha Being or Essence (眞如) which is the sum total of all the Buddhas; that is, of all enlightenment. This Buddha is a Becoming One, the summation of all the Buddhas and the consummation of all things. To be absorbed back into this Universal Buddha is our goal and our salvation. God differs from Buddha in

that he is conceived of as being perfect and complete before creation while Buddha is a future consummation. Tai Hsü's idea of God was of an exaggerated man-God who rules over men in an absolute and despotic way. When told that Christ taught that God was an invisible spiritual Being, an omnipresent Spirit of Love, he asked with keen interest, "Can you, then, see his face, his expression of pleasure or wrath? If not, then how do you know he exists at all?" In reply to the statement that God chose to reveal His true nature through Jesus Christ so that we mortals who cannot see God might know His true nature, he said, "Then, the God that you worship is not God, the Universally Present Spirit, but Jesus, the Jew." He also asked whether all Christians could become Christs as Jesus did. These questions reveal an effort to understand Christianity through a mind permeated with Buddhist thought. He seemed very near, in his statement of the nature of Buddha, to a pantheistic idea of God, but he could not conceive of God as separate and distinct from nature or existing things.

The process of becoming a Buddha is very exacting in the time and amount of meditation required. When it was suggested that this was not practical for the "man in the street," who is busy earning his daily bread, Tai Hsü replied that all that was required of the ordinary layman was to live an upright honest life. He would then be born into a higher order of being next time. So it is the duty of "the enlightened" to teach and exhort others to good living. In response to the remark that Christianity offers to weak and sinful men a strong Saving Arm to help them to holy living, he replied that Buddhism also had the teaching of "salvation by another as opposed to salvation by one's own efforts (他救 and 自救?)." But he did not seem to be very strong on this point, and it did not fit into his real philosophy. If he were willing to admit that Chen-ru, or the Buddha Being, is one who is able and willing to assist weak humanity in its struggle for a purer and higher life, then he would not be far from God. Emphasis on faith in another as a means of salvation as we find it in the writings of Chow An-Shi and other adherents of the Pure Land Sect is conspicuous by its absence from the writings of Tai Hsü. It is difficult to understand the apparent inconsistency of Buddhism. At one time it seems to be purely atheistic. In the next breath it gives us Chen-ru, who is, as stated above, a close approach to our idea of God. The difficulty is somewhat lessened if we conceive of Buddhism as materialistic in its teaching of the origin of things but spiritual in its consummation. It might be conceived of as an evolutionary process atheistic in its origin and theistic in its consummation. Tai Hsü, for instance, accepts Lao-tzu's evolutionary idea that the complex evolved from the simple, and that existence came from non-existence by a natural process. Yet the consummation of all things

is Unity in Chen-ru, the Universal Buddha Spirit. In him the material and spiritual are combined.

In a lecture delivered in Ningpo before a Club organized for the study of existing religions, Tai Hsü spent some time in an endeavor to refute the claims of some that Buddhism is not a religion but only a philosophy. He admitted that it might not be classed as a religion according to the western content of that term but asserted that it was a Tsong-chiao (宗教) in the Chinese understanding of these two terms. The distinction between religion and philosophy as understood in the west is not native to the Chinese. They speak rather in terms of a school of thought or a type of teaching. Tsong-chiao is a new term, probably coined in Japan, to represent the foreign term "religion." Tai Hsü, probably, is not interested in religion in the objective use of the term but he is an exponent of what he considers to be the highest and purest philosophy of life.

This school of Buddhists places supreme emphasis on the keeping of Buddhistic Law. In the first Triad of Buddhism as introduced from India we have the Three Precious Ones, Sakyamuni, Amitabha, and Ju-lai-fuh. "The Work entitled 'Records of Western Travel,' gives also to this Triad the following names;—Fuh-pao, Fah-pao, and Seng-pao (佛寶, 法, 僧); that is, The Precious Buddha, The Precious Law, and The Precious Monkhood. This means that the Triad consists of Gautama Buddha, his law of Dharma, that is the word and doctrine of the Buddha Personified, or so to speak incarnated and manifested in written books after his Pari-nirvana, and finally the Order of Monks, or Sangha personified, that is embodied in a kind of ideal personification, or collective unity of his true disciples."

"These three, then, the Buddha, his Law, and his Fraternity of Monks, were the first personification of early Buddhism, commonly known as the 'Buddhist Triad.' The idea of the earliest Buddhist Triad seems to have been borrowed from Brahmanism and its Trimurti, Brahma, Vishnu and Siva. The Mahayana school at the beginning of the Christian era, united the above three heads of doctrine, Buddha, the Law and the Monkhood, and considered Sakyamuni as personified intelligence; Dharma, the Law, as the reflex of this same intelligence; and Sanghi the Church, as the practical issue of both."

"Later on, the philosophical atheistic schools placed Dharma in the first rank, and explained it as the absolute underived entity, combining in itself the spiritual and material principle of the universe. From Dharma proceeded Buddha by emanation, as the creative energy, and also the Sangha, as the organized universe in its final and perfect state." (See Doré: Chinese Superstitions, Vol. 6, pp. 16-17.) Tai Hsü

following this philosophical atheistic school puts great emphasis on Buddhist Law or Dharma (佛法). The law of cause and effect runs through all existence. This applied to human life and conduct means that our future is determined according to unchangeable laws by our conduct in this life. According to this law the necessary outcome of a good life is a better future. Thus we may save ourselves, or determine our own destiny. To one of this school, the idea, for instance, that a murderer or other flagrant sinner can escape by any means from suffering the result of his own sins, is repugnant. Since the culprit could escape from punishment by merely repenting and requesting forgiveness from God, would not evil be encouraged? On the other hand, would not the knowledge that a sure retribution is bound to follow deter evil doers. (See Article on Christianity in Vol. 1, No. 10, of "The Sound of the Tide.")

It is very difficult to give a concise statement of the attitude of the Modern Buddhist teachers towards Christianity. This is due to the fact that they are so far apart in their own interpretations of life, and in their philosophic thought. Some lean toward Christianity and find many things in common between it and Buddhism. One writer advocates doing away with the 'Old School' of Christianity and building up a new school of Christianity in keeping with modern science and thought. He would divest it of such vagaries as the prophets, the Holy Spirit, Satan, God, etc., and make it over into a school of philosophy. Another questions the Canon of the New Testament, claiming that there was not unanimity in the Council of Nicea when the selection was made. He states that because of the division of opinion it was agreed to put the various books under an altar and pray that God would cause the inspired books to jump out onto a bench. Thereupon the four gospels jumped out and were thus chosen as the authoritative writings!

Tai Hsü has an article on "There is No Need to Either Destroy or Reform the Christian Church." In this article he assumes that Christianity has run its course and is dead. He contends that the hospitals, schools, reforms, etc., of which Christianity boasts are not due to Christianity but are common to all religions and all times. He affirms that Christianity is based on three suppositions, a God who created and rules over all, the soul which God creates and gives to men, and the Son of God given as a Saviour. Now then, if Cause and Effect are understood the idea of God is exploded. If the unity and succession of all things is understood the idea of a soul is done away with. If human life is understood then the need of a savior is done away with. Here we see how to him the idea of Cause and Effect runs through all existence. By following this law as stated above every man is able to determine his own destiny and thus save himself, that is become a Buddha. (For

above articles see the tenth issue of "The New Buddhism" published in Ningpo, 1920.)

It is too early to judge the future of this movement to revive Buddhism in China. There are several possible developments. It may be that the movement will follow the lines of development of Buddhism in Japan. But it is not at all certain that it will be able to get the same amount of official backing and sanction. However, this is not beyond the realm of possibility as there is already a strong leaning towards Buddhism on the part of some officials and leaders. Since Buddhism is not so closely linked with foreign influences as Christianity any anti-foreign feeling will be in its favor. It is possible that such sects as the Pure Land Sect may so approach Christianity as to attract those who are inclined towards Christianity, as some of the sects in India have done. On the other hand, this atheistic school, which emphasises philosophy, knowledge, and self-sufficiency of the individual for his own salvation, will make a strong appeal to the educated classes, just as those who emphasize these things do in our western institutions of learning. In any event, Buddhism, under the stimulus of contact with Christianity and western thought, will continue to sweep down the cobwebs of ancient superstitions, to clean out the dust of ignorant and corrupt practices, and to install such modern conveniences as will make its house inviting to the present generation.

Views of a Christian Leader in the Chinese Army

THE EDITOR

DURING a recent trip to Peking I travelled with a couple of intimate friends of General Feng Yü-hsiang. They told me so many interesting incidents of the military and Christian life of this redoubtable general, that I decided to seek an interview with him for myself. An opportunity for this was arranged by the generous help of Dr. Goforth, a close friend of Gen. Feng and a regular Christian worker in his army.

General Feng's army is located just out of Nan Yuan, a town of 10,000 inhabitants, a short distance from Peking. On the date arranged for we bumped our way out in the ubiquitous "Ford." The road, which was new, while laid out with good intentions, had been left with numerous inequalities scattered over its surface. Hence the frequent bumps. On passing through what did service for the gate of Nan Yuan, we noted first that, in place of the customary advertisements, good, bad and indifferent, the walls in every direction were white-washed and covered in large characters with moral maxims and Christian principles, among



GENERAL FENG VISITS YENCHENG GIRLS' COLLEGE.
With him is Mrs. Alice Frame, Dean of the Women's College.

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these being the golden rule. While these Christian advertisements did not prohibit smoking they urged against its use. One wondered what would be the moral effect if the same plan were carried out everywhere.

Our first contact with the Christian influence of Gen. Feng was the school for the wives of his officers, situated just within the gate of Nan Yuan. Among other, and more ordinary, features of a training school, we observed a large number of sewing machines on which the wives of the officers are taught to make clothes. Miss Simpson, a member of the American Church Mission, was in charge of this school. Here at least was one distinctive note of Gen. Feng's military ideas—his belief in a liberal use of education including the religious.

After passing through Nan Yuan we were taken on to the spacious parade ground. This used to be the old imperial hunting park. Now cleared of trees and grass, it seems to stretch to the horizon and affords room for the manœuvring of large armies. Here and there were groups of soldiers at play—it being Saturday afternoon.

The thing which struck our attention, however, was a raised dirt dais in the centre of the parade ground on which had been hung a huge Cross made of evergreen. This, we were told, was in preparation for the Easter Service of the next morning. At this Easter service 13,000 Christian soldiers were expected to parade. To think of such a parade was inspiring! To see this enormous square of standing soldiers would be stirring! The plan adopted was that the opening service should be carried out en masse and that afterwards the men would divide by regiments each to listen to a separate preacher. What a sight this mass of men would be! To see them would be to realise that in spite of governmental chaos, financial famine, and military jealousies, the Church in China is marching on and a new China is being born.

During our passage across the parade ground, and indeed at every point, we were struck with the neatness in evidence around us, and when we learned that this Christian leader has even got down on his own knees to show how a floor should be mopped, we did not wonder. The General had recently undergone an operation and we perforce had to wait a while until his doctor and another friend concluded their interview. During our interview, the General reclined on his bed.

Somehow Gen. Feng did not strike us as a militarist, certainly not of the truculent type of which, according to popular accounts, Chinese military leadership is composed. His voice was soft. We were told, however, that when stirred, its soft breeze-like character could change to that of a rushing gale. His tall stature reminded us of Saul, his ruddy countenance of David, the roundness of his head of one of Cromwell's roundheads. In all he impressed us with a sense of restrained and ready energy. His eyes, which are clear and bright, look straight at you,

making you feel that he can go direct to a point or to a goal. He showed himself an animated conversationalist also. Each remark he made was punctuated with quiet but easy and eloquent gestures. He thinks with his muscles as well as with the cortex of his brain. He is gentle with the gentleness of conscious strength in repose and facing responsibility. His speech was at times somewhat terse. His manner indicated deep conviction, and generous interest in our questions. His sentences were frequently staccato in style; one was impressed with the recurrence of short strings of expressions of four words.

His bearing throughout was that of a real Christian gentleman.

After a short introductory conversation we ventured as our first question, "What does China need most?"

Without hesitation the General said, "We need more Western civilization in the form of railroads, telegraphs and other improvements. Such things are all of great value, but China's greatest need is for Jesus Christ."

Since in the press and in private conversation we are frequently regaled with tales of China's many-sided crisis we then asked "What can the Church do to help China during the present crisis?"

Without hesitation we were told, "Preach the Gospel more assiduously, for each added Christian means a decrease in the forces of evil. All national greatness is really due to the presence of the spirit of God."

Wishing further light on the problem of applying Christianity, our next question was "What social problems in China can the Christian Church deal with?" This question caused the General to pause. He suggested that I state a little more in detail just what was meant. We finally discussed certain undesirable phases of Chinese life. Then, the General did not lack ideas or words.

"For the poor," he said, "open refuges for both children and old people, and in these refuges teach industry, such as the making of clothes and furniture."

On the question of social evils he spoke more at length. He did not seem to think that any national law against brothels would be feasible, because the present un-Christian state of the country would render null and void such a law. He pointed out, however, that red-light houses are not established by law in China. This means that the moral sentiment of the Chinese does not approve of these places. He urged the opening of more "Doors of Hope," but emphasized the necessity of letting prostitutes enter of their own free will.

He also urged that the Church should constantly agitate the opium question.

The Labour Problem was also referred to. Here the conversation centered round child labour. The General's viewpoint on child labour

was thus expressed, "Child labour is not fitting in the West, but in China it is necessary and hence fitting, for in China children either have to work or become beggars. It is much better to give them something to do than let them be ruined by idleness. For instance, boys are employed in my army as servants. According to my idea this is much better than letting them be beggars. It prevents them also from becoming immoral through idleness." The General did not, however, mention an important point which is well known, that these employed lads, like all those connected with his army, are given a certain amount of education. Furthermore, these servant boys have the opportunity, presumably, of becoming something other than servants when they grow up. In other words, General Feng is solving to a certain extent the problem of child labour. If his methods were in general use the situation as regards child labour would be much better than it now is.

At this point we changed the subject rather abruptly and asked, "What do you consider the chief hindrance to the growth of the Church in China?"

The General got down to fundamentals. "One difficulty," he said, "is Confucianism. This is deep-rooted, while Christianity is new. Christianity cannot, therefore, easily supplant Confucianism."

"Another difficulty is the preachers. In the first place they lack scholarship. Take the Jesuits, for instance. In former times they won great influence at Court because of their proficiency in Chinese scholarship. They were able to use the Chinese language well. They also knew and used the Classics. Or take again the Buddhists. They gained great influence. Why? Because they put their teachings into a Chinese style as good as any in the country."

"Again, preachers are altogether too few. This is a very serious lack."

"Do you," I then asked, "think that there should be one Church in China or that we should continue to develop the denominations?"

"One Church is best from every view-point. Yet, even with the large number of denominations great progress has been and can continue to be made."

I then jumped over several questions and asked finally "In what way can the Church support or help the Government?" This question was prompted by the fact that Gen. Feng is, with Mr. George C. Hsü and others, interested in the idea of saving the nation by means of Christianity. His answer, however, did not throw any light on this particular movement. He urged more general use of schools and spreading of popular education. He stressed the necessity for industrial schools. He pointed out the influence of such men as Drs. C. T. Wang, C. C. Wang, and other Christian statesmen, and urged the development of

many such others. He remarked on the significance of the fact that recently three of the Premiers had been Christians.

At the close of the interview we sipped the customary tea. Then in spite of being laid up the General insisted on accompanying us to the door of the room.

In closing we will refer to an incident that reveals the Christian spirit of the man. There appears to have been a question in his mind as to whether, under the shifting conditions of recent days, he would be permitted to retain his army. Looking ahead he asked Dr. Goforth, "May I travel around with you for experience and study with a view to preparing to preach the Gospel?"

There are moments and events in the General's career about which opinion is divided. That is true of the career of any prominent leader. But we are convinced that he has the root of the matter in him and wish that such widespread influence for the spiritual good of China might be multiplied in many other prominent officers.

Achievement in Self-support

WILLIAM A. MATHER

SOME months ago a committee consisting of two Chinese and two foreigners was appointed by one mission in North China to visit one of the stations of another mission and report upon its progress in self-support. After a visit of nearly a week in city and country we became so enthusiastic over the results achieved that we wished to share our findings, not only with the members of our own mission, but also with the other readers of the RECORDER. The missionary, however, who personally conducted us over the field and who has been largely instrumental in pushing the self-support idea, was so anxious that God should get all the glory in the narration of the results accomplished, that all names of persons and places have been suppressed. These may be obtained upon request.

The population of the region visited is almost exclusively agricultural and the degree of poverty of the people is similar to that in other parts of North China. In one congregation visited the average holding per family was less than three English acres; in another the average would seem to be somewhat higher. In no place visited could the Christians be considered a wealthy class. Moreover, ever since the establishment of the Republic, this region has been overrun by bandits so that neither life nor property can be considered safe. Only a few hours before we visited one church officer, a beast of burden and a married daughter had been carried off by these desperadoes.

The mission has been operating in this region for about thirty years, during the first twenty of which the work was carried on much as elsewhere, preachers' and teachers' salaries and other expenses being paid with funds from the Board at home. To be sure, this mission was in advance of others in this respect, that from the first its policy was to hold as little real estate outside of the central station as possible, leaving the Christians to provide their own places of worship. But aside from this one item, the Christians expected almost everything to be done for them by the foreign board. At one time, quite a number of years ago, a Christian who was not particularly well off felt impelled to make a contribution to the church of thirty thousand cash. When he spoke of this to one of the evangelists, now one of the oldest and most honored of the pastors and an enthusiastic advocate of the new system of self-support, he met a distinct rebuff. "Why should you," said this evangelist, "out of your comparative poverty, contribute so much to a mission which receives thousands of dollars a year from the home board? Besides, what face will this give us preachers, who contribute so much less than you are planning to do?" Moreover, with a constantly growing work, there were constantly increasing demands for financial help and for enlarged salaries made by the Chinese Christians and workers upon the missionaries, with constantly increasing friction because these demands could not all be met. The outlook for the future seemed so discouraging that one missionary was almost tempted to give up the work entirely and begin afresh in another part of China on an entirely new method. Fortunately he decided to stick to his work and carry on an active propaganda with a view to achieving self-support in his own mission. Many of his foreign colleagues joined in the effort, and at last the representative body of the Chinese Church decided to introduce the system of reducing subsidies from the mission by a sliding scale, a stationing committee of two Chinese and two missionaries being appointed for each station in the mission to determine at what degree of ability for self-support each church or Christian community has arrived.

The new policy has now been in operation about ten years, and at the time of our visit last August, the twenty circuits of the station, including about fifty chapels or preaching places had become about 50% self-supporting. There were about forty-five schools, among which was divided a total foreign subsidy of \$700 Mexican, which must be far less than 50% of the total cost of running them. Two churches which we visited, one in the city and one in the country, have attained to complete self-support, including school expenses. The former owns no property as yet, but rents a commodious guild hall. The latter has quite a complete plant, including an audience room to seat about four hundred and buildings for housing a lower primary school for girls and lower and higher primary

schools for boys. The only difficulty at present is that the Sunday congregation quite overflows the audience room, and a new and much larger structure must be built to accommodate the worshippers.

A generous emulation seems to have developed among the various churches in this matter of acquiring property and erecting buildings for worship and for schools. One church of less than a hundred members which we visited has just put up a very creditable structure to seat about three hundred and fifty, which can be easily enlarged to seat one hundred more. Another Christian community of seventy members, and as many catechumens, is devoting its former church buildings in the village to the use of the girls' school, and has acquired a fine new tract on the outskirts of the village. Upon this they have built a boys' school and have erected the larger part of a church building which, when completed, ought to seat six hundred. Men, women, and children all turned in to help in the work, the men doing the heavier work, and the women and children rubbing bricks and preparing and serving food. Their sense of proprietorship was very evident, and one of the Christians said to us, "When we were at our wit's end to know how to procure strong rafters for the building at a price within our means, God opened the way for us so that we were able to purchase fine strong rafters from a dismantled temple at a remarkably cheap price."

The old pastor of this Christian community, who had formerly so strenuously objected to the Christian's subscribing thirty thousand cash, is now like all his colleagues, enthusiastic in favor of the new system, and told us how much more firmly the Christians now believe that the church is their very own and how much more warm-hearted they are now than under the old regime. And the very missionary who had been so discouraged that he had almost decided to start afresh in a new place, witnessed to the almost unmixed delight with which he ministers to these people in spiritual things now that the old friction due to financial relationships has been eliminated.

The impression produced upon us by the visit was one of wonder and delight that so much could be accomplished in ten short years and the conviction that patience, persistence, planning, and prayer will accomplish similar results anywhere.

A New Departure in Higher Education

H. BALME

AN important action, which is likely to exert considerable influence upon the development of Christian Higher Education in China, has been taken by the Association of Christian Colleges and Universities at their recent meeting in Shanghai.

Hitherto that Association has been a small body, composed of the President and one other staff representative (usually an Administrative Officer) of each of the sixteen institutions engaged in senior college work in connection with the missionary enterprise. During the seven years of its existence the Association has held four meetings in all, for purposes of mutual conference on matters of common interest, and has had a definite value in drawing together the heads of these various colleges for friendly consultation.

With the issuing of the Educational Commission Report, however, a new situation has developed, for the Commission has definitely recommended that the Association become the Department of Higher Education in a comprehensive educational scheme which it is hoped will soon be nation-wide, uniformly graded and closely articulated. This means that instead of remaining a small voluntary society, loosely jointed, and possessing but limited influence, the Association is asked to re-organise itself into a strong and representative body, to which all problems connected with Higher Education could be submitted, and whose advice on all such matters would be taken seriously by the individual colleges which compose it.

After long and careful discussion, the Association has unanimously decided upon a complete scheme of reorganization, the broad lines of which are as follows:

1. Every member of the teaching or administrative staff of an institution of Higher Education of Senior College grade will in future be eligible for membership of the Association, on the nomination of two existing members and the payment of the required fee. (This is provisionally fixed at \$1 per annum.)

2. A conference for all members of the Association is to be held every two years, at or about the Chinese New Year, when topics of common interest will be freely discussed and sectional meetings will also be arranged. These special sessions will afford an opportunity for those engaged in the teaching of similar subjects—Science, Philosophy, History, etc.,—to discuss together matters arising out of their own specialities. At the same time the Administrative Officers will be able to confer on such matters as the Relationship of Christian Colleges to

Government Education, Socialized Curricula, the Spiritual Output of the Christian College, etc. Registrars will be able to talk over the ever widening range of registration and grading; University Chaplains and Directors of Religious Education to discuss vital topics such as Compulsory Religious Instruction or Attendance at Worship, the College Y. M. C. A. or Y. W. C. A. and its relation to the Church, the Christianizing of the Campus, etc., whilst Physical Instructors, Directors of University Extension Work and other special officers will be enabled to share one another's experience in the particular line of work in which they are engaged.

3. Within the Association there is also to be a Council of Higher Education. In time this Council will doubtless be elected by the whole body, or by the local units in the five or six University areas, but for the present it is to consist of one representative of each of the sixteen colleges. This Council will meet at least once a year, and amongst its functions there will be

(a) The promotion of inter-collegiate comity by advising on all matters calculated to bring about closer co-operation and greater efficiency and economy.

(b) The grouping together of colleges into the University areas recommended by the Commission.

(c) The organization of Joint Examination Boards and of a uniform system of grading.

(d) The initiation of joint action for the securing of recognition and registration by the Chinese Educational Authorities.

(e) The promulgation of Joint Promotion Campaigns, both in China and in the West.

(f) The maintenance of close co-operation with Government Colleges and Universities.

This Council will thus act as a kind of Continuation Committee of the Educational Commission, so far as Higher Education is concerned, and will be closely linked up with the other Councils and Departments of the proposed National Board of Christian Education.

4. Various Standing Committees have been appointed for the carrying out of the above functions, including an Executive Committee, composed of five members resident at centres within comparatively easy range of Shanghai.

5. A full-time Executive Secretary will be needed for this Department, and an appeal has been addressed to the China Christian Educational Association to assume responsibility for his support, and for the expenses of his office.

Such is, in brief, the new scheme outlined by the Association. The next move is with the Colleges. A Conference is being planned for Chinese New Year, 1924, and the President of Ginling Women's College, Nanking, has extended a most cordial invitation to the Association to meet in their new buildings, which should prove an ideal spot for such a gathering. It is hoped that every member of the various college staffs will co-operate in this effort, both by becoming members of the Association, and by thinking over helpful subjects for discussion at the forthcoming Conference. A list of the proposed Sections will be circulated as early as possible, and men or women appointed to take charge of each. Meanwhile suggestions for making both the Association and Conference a real success will be welcomed by Dr. Gamewell, as Secretary of the China Christian Educational Association, or by the officers of the Association of Christian Colleges and Universities.

The National Christian Conference Report

H. K. W.

THE CHINESE CHURCH, as revealed in the NATIONAL CHRISTIAN CONFERENCE held in Shanghai, Tuesday May 2nd to Thursday May 11th, 1922. Editorial Committee: Rev. F. Rawlinson, D.D., chairman, Miss Helen Thoburn, Rev. D. MacGillivray, D.D., LL.D. viii-XI-724 pp.

JUST a year after the close of the National Christian Conference, there comes from the press this Report of all that it began to do and to say. For one reason, at least, this delay is to be welcomed; for if the Report Volume had been available while the Conference was fresh in the mind, it would have been quickly shelved, with the thought of an important task safely accomplished. Yet the only real justification for such a Conference, demanding the expenditure of much time and no little money and energy on the part of many able Christians, was that it should really start something; that it should not simply take stock of past accomplishments and present resources, but should be a great spiritual channel for the conveyance of grace and truth, and should furnish to the Christian movement in China some evangelistic impulse not otherwise to be had whose force should be felt for a long period of time. As we write this review the National Christian Council, the body created by the Conference, is in session, and we may well believe that a re-reading of this Report, which was available in fragmentary form as the Conference progressed, will furnish to the members of the Council the means for fresh inspiration; and the rest of us may all be grateful to have our pure minds stirred up by way of remembrance.

It is difficult to think of any form of mission work which is not discussed in this volume; exegetically, historically and practically, not to say doctrinally. The missionary who has a real interest that is not treated here in some fashion will be a rare person indeed; and the book should be a mine for the missionary on furlough who wants information in tabloid form in preparing missionary addresses. Whether he wants to talk about industrial conditions, or native religions, or special evangelistic methods, or the doctrinal history of the Chinese Christian Church, or Chinese home missions, or work for boys, or hospitals or universities, or agriculture, or what you will, here it is. The backbone of the book is naturally the Reports of the Five Commissions which were prepared for the Conference, and around which were grouped the labours of the Conference. The question naturally arises as to the relation of this Report Volume to the much bulkier Survey Volume. The answer is simple. The Survey was done by a small company of experts who spent several years at their task, and gathered and tabulated information in very detailed form. The results of their labours were available for the Commissions, which consisted of larger bodies of missionaries, some of them expert in one field, but most of them furnished simply with a broad general experience of mission work. They digested the larger volume (finding a few details inedible!), passed judgment on its findings, selected what was important for their purpose, and reduced it to a smaller compass, adding what they thought wise. Next they proceeded to do something outside the scope of the Survey, that is, to consider the Church's future task, its message, its leadership, and the ways in which its branches might co-operate. Numerous sub-committees were appointed, and made their reports, which were passed on by the Commissions and built into the body of the Commissions' reports. The Report Volume includes with these reports the formal speeches made at the Conference, and much of the discussion.

Considerations of space have compelled the omission of much that was interesting in the Conference meeting; though of course the pulse of that mighty gathering is felt; the surge of thought; the systole and diastole of conservative and liberal; the will toward unity and co-operation, in spirit, if not in body and symbol; the clash of opinion and the final agreement or compromise; all these appear, at least to the reading of one who was there. So far as records go, this volume gives much; but happy will be the missionary historian fifty or a hundred years hence who has at hand a complete file, in Chinese and English, of the ten numbers of the Conference Bulletin, which reproduce, as no curtailed volume can, the eager life of those ten historic days.

The format of the book is admirable. The paper is good, the type is clear and the size is convenient. There is a fair crop of typographical

errors, especially among the proper names; but for this the editors, crowded with other duties, are hardly to be blamed. Nor have we the right to find fault with them for not providing a more adequate index; but we wish there might have been one, none the less. Eight pages of large type, single column index to a closely printed book of over 700 pages is manifestly not enough, and we can see, with the eye of imagination, many a missionary fumbling the pages of the book laboriously to get the facts he wants. In a book of this sort, one of the important index items is proper names. In this index, there are eleven Chinese and nine foreign names only; and some of these are repetitions. The Report of Commission I, which does not provide as many sub-heads as do some of the other reports, especially needs adequate indexing; but we can hope that the result will be to induce more people to read it whole.

The work of Christian missions goes steadily forward. The Chinese church grows without ceasing, and the day when she will be self-sustaining, self-governing and self-propagating draws measurably near. Efficiency demands that the Christian Movement should at stated intervals take stock of itself, and that she should do so with a minimum exertion of the energy that is sorely needed in the great warfare against the world-rulers of this darkness. But the labours which have produced this volume are not merely in the service of efficient warfare. The state of affairs in the political world warns us that a group of people may unite and win a war, but lose many of the fruits of victory through inability to work together in peace. This volume ought to help the Christian forces not a little in the direction of the goal of spiritual unity. To those who have made it possible, and especially to the editors, our warm thanks are due.

A Visitor's Impression of the National Christian Council

D. WILLARD LYON

HOW much of the strain of a complex conference may be relieved by properly articulated and well-oiled machinery was happily demonstrated at Shanghai in the first annual meeting of the National Christian Council during the six absorbing days of its sessions in the middle of May. Any bilingual meeting taxes the patience of those in attendance, but the ready and effective service of the Council's four alert interpreters kept its meetings unusually full of life and interest. The task of discussing, amending and approving resolutions was greatly simplified by the pre-conference work of sub-committees

and secretaries, and particularly by the unstinted service between sessions of the Business Committee, to whom recommendations were referred from time to time for correlation and re-statement before final action. The facility with which the Council threaded its way through the maze of complex and sometimes conflicting proposals was in no small degree due to its trusted chairman, Dr. David Z. T. Yui, whose quick, impartial and happy rulings kept the Council moving cheerfully and steadily forward.

Probably two-thirds or more of those who took part in the discussions were Chinese. The ideas they contributed evidenced a strong sense of responsibility for the highest fruitfulness of the Council. It was gratifying to note the frankness with which many were willing to speak; the friendly spirit in which all criticisms were made was to be expected from men and women of such sympathy and broad-mindedness.

The large attendance proved the degree to which the members of the Council felt their responsibilities. Faithfulness in attendance in spite of the long hours of its sessions was an additional proof, though the question might not be improperly raised whether shorter hours with more lee-way for fellowship and for smaller meetings might not have worked for even larger fruitfulness. It was abundantly evident every day that the Council had taken itself with the fullest seriousness.

The functions of the Council occupied a large place in the discussions. There was manifested an eagerness that the development of the Chinese Church should be unmistakably kept in view as the primary reason for the Council's existence. With the advance of the days there was apparent a growing conviction that God had surely called the Council into being to serve as the organ of co-operation among the Christian forces in China. As the conference grew to its close the efforts to translate the Council's mission into action became more and more concrete. It was an intensely practical gathering.

An important factor in the life of the conference was the half hour set apart each morning for prayer and for meditation on the place of spiritual fellowship in the realization of the Kingdom of God on earth. The source, nature, purpose, present effect and final consummation of our spiritual fellowship were from day to day brought out by Dr. Harold Balme and Prof. Francis C. M. Wei in a manner which must have stimulated many resolves of heart.

There can be no doubt that the Church is passing through a testing period in China. It is being critically studied by many, some of whom are its open enemies. Its members are being watched by the multitudes. The extent to which the Church will win the approval and ultimate following of large numbers will in no small measure be due, under the influence of God's Spirit, to the degree to which the Church expresses in practical terms its oft-repeated faith in its Master's fundamental law

of love. The National Christian Council has an unique opportunity for promoting nation-wide expressions of this law in the life of an age-old civilization which is passing through a great transition. And who can measure the possible influence on Christianity in other lands of a truly Christ-like Christianity in China?

The Doping of China

CHINA'S success in suppressing opium was a great moral achievement. This achievement was enthusiastically participated in by the Chinese people. In the ten years—1907-1917—set for the abolition of opium smoking China came as near achieving her object as is humanly possible. But this achievement is now being rapidly thrust down into the dust of disgrace. The doping of China is proceeding apace.

The narcotic problem in China has received more public attention than gambling, alcoholism and the social evil because it has been, and still is in a large measure, a political as well as a moral problem. The political aspect has slipped somewhat into the background: but it is more than ever an international moral problem. The opium being used is raised in and out of China. The morphia, cocaine and heroin, also rapidly coming into use, *all* come from abroad and from countries whose civilization is reckoned Christian. Thus China is now being unscrupulously exploited both by her own people and Europeans. Easterners and Westerners are sinners together and equally culpable. The evil being an international problem it can only be solved by international co-operation. "China cannot," said Dr. T. T. Lew at the National Christian Council Meeting, "solve her opium problem alone!" The crux of this problem is in the production of narcotics particularly the cultivation of the poppy. It used to be a question as to whom to blame for starting China on the road of drug addiction. There is no doubt as to who is responsible for the present situation. From the land which sends the missionaries come also narcotics for China's millions. This has helped hamstringing China's desire to eradicate dope. For the drug produced and distributed in China, China alone is responsible. But increase in this criminal traffic is rising rapidly both in and out of China. The desire to give China "knock-out" drops is equally strong in the Easterner and Westerner. It is born of the same depraved nature. At this point, sadly enough, the character of the East and West seems to be the same; this vicious traffic fits with equal ease into either civilization.

Unless there is prompt and vigorous action China is fated to be doped more thoroughly than she ever has been in the past. Shocking indeed are the following facts!

The International Anti-Opium Association of Peking estimates that not less than one million ounces of morphia and narcotics are now being smuggled into China yearly. This is one hundred times more than is required for medicinal purposes.

Judging from the Customs seizures, about twenty tons of foreign opium (Turkish and Persian) are smuggled into China yearly.

The countries producing morphia and other narcotics, in the order of the quantities smuggled into China, are Japan, Germany, England, Switzerland and France. As a matter of fact nine-tenths of the narcotics seized by the Customs are taken from Japanese ships. Italians also have, on our own knowledge, participated in this traffic.

The China Year Book (1923) quotes Customs seizures of drugs smuggled between 1918-1921. This apparently includes both the drugs smuggled into China and those produced and illegally distributed within China.

In 1921 the Customs seized sixty-six tons of opium. This is four times the amount seized in 1918.

In 1921 there were seized six hundred and forty-seven pounds of morphia. This is an increase in four years of four times.

In 1921 the Customs seized seven hundred and sixty-four pounds of cocaine and heroin. This is fifty-three times the amount seized in 1918.

Of the actual amount that is successfully smuggled and illegally distributed no final estimate can be made. It must be appalling!

The following facts bear on the production of opium within China. They are based on study carried on by the International Anti-Opium Association, Peking.

Opium is being cultivated in larger or smaller quantities in every province, with the exception of Shansi and three or four maritime provinces.

It is estimated that China is now producing anywhere from seven to ten thousand tons of opium a year! This is two or three times the amount produced by the rest of the entire world. For this China alone is to blame.

China is now probably producing not less than 30% of what was being produced in 1907 when the anti-opium edict first went into effect. When to the opium internally produced and distributed in China are added the narcotics smuggled in from outside, we are safe in saying that China has travelled nearly half way back on the road she passed over some years ago in her valiant and largely effective attempt to eliminate drugs. The guilt for this is smeared over both the East and the West.

To the above concrete facts must be added certain vicious elements in the situation. There is a large amount of compulsory cultivation

under military rule. In consequence the traffic is rapidly becoming more open. The question of relegalising the traffic in opium has recently been raised. This is to us a sign of moral funk! General acquiescence in the use and distribution of drugs is increasing. There is a significant and deplorable absence of organized opposition! Neither Government, Senate, Parliament, Provincial Assemblies nor Chambers of Commerce are at present saying anything. It should be noted also that the resolution on the narcotic problem passed at the National Christian Conference in May 1922 has not yet been followed up. Only a voice or two has rent this silence. The fewness of such protests has made the general silence more apparent. The Shanghai Branch of the International Anti-Opium Association has protested against the re-legalisation of the traffic in opium. Two missions in Fukien have protested against the terrible conditions existing in that Province. These protests show that the public conscience is beginning to stir.

A number of appeals have come in for help on this question. Sir John Jordan, a well-known friend of China, cabled the National Christian Conference urging action on this critical problem. Through the special committee on this problem, the League of Nations some time since appealed to the International Missionary Council for help. The International Missionary Council passed on this appeal to the Christians in China. The two missions in Fukien referred to above have asked the National Christian Council to take steps to make a formal protest to the National and Provincial authorities.

The fact that in Fukien especially the Church membership is practically being forced to raise the poppy and pay taxes thereon, in itself constitutes an appeal for action, by the Christian forces, of startling significance. For the church is also being debauched!

Those interested in the traffic are taking advantage of this general apathetic attitude towards the problem. The lack of organized moral leadership is making all tacit allies with the forces of evil.

The National Christian Council passed a number of strong resolutions on this menace. It urged Christian Churches and organizations everywhere in China to take action expressing their opposition to the traffic. It declared also its opposition to the attempt to re-legalise the traffic in opium. It was decided furthermore to draw the above facts to the attention of the Chinese Government and to send protests to all Governors of provinces where opium is being produced. The various western powers mentioned above are to be approached also with a view to securing more stringent steps to prevent their nationals from smuggling narcotics into China. The U. S. Government will be urged to push forward its plans to make impossible the passage of such drugs through the United States.

As Christians we must face this issue. Some Churches are silent because they are afraid. Others because they are ignorant. What is the matter with yours? The silence of Christians is a ready-made trench for the workers of evil. Christians must take the lead in an aggressive campaign. Such a campaign will find response throughout the world. We must show up and break up the growing attempt to refasten the drug evil on China. The spirit of unity now growing in China shows itself in increasing fellowship. It must also show itself in a militant and organized opposition to the forces of evil. We need a united effort to curb a common world enemy, an enemy who is, with tremendous speed, mobilising the forces of cupidity and drug addiction for the enslavement of China.

The Relation of the Chinese Church to the Church Universal

(Extracts from speeches made at the First Annual Meeting of the National Christian Council.)

IN considering the relationship that the infant Chinese Church sustains to the Church Universal, the first idea that comes to us is that, being a part of the invisible world fellowship, the Chinese Church can take pride in saying that she is as historical as any Church in the world. The Church Universal is one in various forms and denominations while the Chinese Church is many branches of the Church of God in one. The true apostolic zeal and faith belong to her because it resides in the Church Universal. She will be beautiful as she grows in stature and experience, and when she comes to her full self she will carry on the great and holy history of the Church Universal. She will be an historical Church full of truth, love, faith and gratitude.

But under the wide spread wings of the Church Universal, the Chinese Church not only inherits the riches of her life, but also the breadth of her catholicity. In the Chinese Church will forever remain the various elements of thought and activity that have grown into the warp and woof of her young life. She will possess consequently the synthesis of thoughts and conceptions about God the Father and Christ the Saviour; she will possess a variety of interests through which humanity expresses itself—diversity in comprehensive unity. She will never be content with an imperfect communion of the saints within her fold. In her weak infancy a vision has vaguely but persistently dawned upon her mind that she should be the epitome of the Church Universal and thus be worthy of being the offspring of a Christianity that transcends all barriers and differences of nationality and all intolerance,

strife and self-righteousness. Her eyes of faith will see in Christ our Heavenly Father the God of all humanity and will see man as made in His holy image. With such a reassuring vision, she will be fearless in freedom, confident in trouble, aggressive in her labour of love and light, and certain that in all her doings and strivings she is helped in prayer and in work by the Church Universal. She will stand by the Church Universal as the Church Universal will stand by her in her search for life. She will be true to human nature with all its instincts, impulses, desires, interests, attitudes and habits, in order that she may administer spiritual nurture to all men in their efforts to "go upward working out the beast." In the face of science and invention for the good of all men she will hold to "an unprecedented attitude of mind to cope with unprecedented conditions, and to utilize unprecedented knowledge." She will try to touch life at all points and conserve all values in the highest value, the life of God in the life of man. In thought and conduct that aim at the enhancement of the life of love, she will acknowledge the freedom of all, all except those whose thought and conduct limit the liberty of conscience.

Being then a church comprehensive, the Chinese Church will solemnly take up the task of finding herself, her own individuality. She has her own environment, her own national history coursing through her veins, her own people to understand and save, and her peculiar because national, spiritual inheritance to discover. In her fields both wheat and tares are growing. The Church Universal will have to water the tender plant, but God will make His life grow in its stem, flowers and fruit. The bricks and stones will the Church Universal remove from on and around the plant, but God will cause the rain and the sunshine to fall on it. The Church of China must have direct access to God and out of this direct experience as well as out of her own spiritual inheritance, she will express herself. Fearlessly will she take risks and make experiments. Times may come when she may not be willing to follow ancient wisdom and will thereby suffer from unnecessary mistakes and errors. Times will come when she needs and even childishly demands understanding and sympathy, on the part of the Church Universal which, in the wisdom and patience that bespeak the maternal heart, the Church Universal will not fail to give. And with such understanding, sympathy and encouragement, the Chinese Church will become fully creative and rise to her own maturity.

In her creative activities, however, the Chinese Church is becoming conscious of the fact that Chinese civilization at its height is thoroughly ethical and that Christianity in its essence is the God-life issuing in the moral relationships of men and women. She will, consequently, like the Church Universal, lay central emphasis upon a true moral life for

all. The law of love, which is above all laws and which is over all nations and which is the new covenant, "Love ye one another as I have loved you," must be writ large on the portals of her house of worship and service. Her fiercest struggle will lie in the effort to express these moral ideals in the life of the believer.

Again she understands that her divine mission is to right human relationships through the power of the living Lord. In order to do this she must be a social church with a thorough-going social gospel. She has consequently many problems—problems common to both the Church Universal and herself. On account of this community of questions and difficulties, she must look to the Church Universal for guidance and counsel in facing the problems existing between capital and labour, between men and women, between the governing and the governed, between the fathers and children, between the strong and the weak, between the aged and the young, between the good and the evil-minded, and between the Christian and the non-Christian. The whole church should be educated in the Christian conception of social regeneration and reconstruction in moral ideals which must first of all be created before real social reconstruction is possible and around which all social institutions must ultimately organize themselves. The voice of the social prophet must not be silenced by the dependence of the church upon the rich and powerful for support; nor shall the church lose her God-given mission to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to recover sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord.

The Chinese church, like the other churches that compose the Church Universal, is a national church, she is national not because she has her roots in Chinese soil, nor because her constituency is entirely Chinese; but because she has a special message for the nation and the special task of spiritualizing the civilization of the Chinese people. She understands that the Church Universal is such because it is the totality of all national churches, through which definite contributions, religious and ethical, have been and are being made to mankind. She understands that as a national church she must not champion any national cause which is wrong, but must protest against the wrongs that other nations are doing and may do to the Chinese Republic. She shall hasten the development of a national consciousness among the people so that through such national awakening the Chinese people may soon discover their true self and make their special contribution to the world. It is only through a truly national development that the citizens of a nation may gain an international mind.

Finally the Chinese Church like the Church Universal is a church militant. She should be militant because she is growing, young and

vigorous; because she has many battles ahead of her against social and personal evils, against national and international wrongs, against lust within and temptations without, against intellectual bondage as well as spiritual hindrances; because she must struggle in order to deliver her future self from her present self; and because she must have a program of aggressive evangelization to win China for Christ. But she has begun to realize that China is suffering from mere passive love of peace, from the excessive ability on the part of her people to endure wrongs heaped upon her by other peoples, and from ignorant contentment with the present. She must have the Christian martial spirit in order to bring her people to a true loyalty to the Lord of Life. She is unwilling to endorse wrong interpretations of the doctrine of non-resistance. To her both Tolstoi and Nietzsche are mistaken, for to turn the other cheek and to love one's enemy, is neither an unqualified thing nor a slave's morality.

At the point of launching herself out in a great adventure, she turns around and looks toward the Church Universal in deep solicitude, for help and inspiration. An unknown future is awaiting her and whatever it may be, the Chinese Church needs the inspiration, love and life that come from the world fellowship of the faithful. The Chinese Church wishes to be a vital part of the Church Universal.

T. C. CHAO.

1. What position does the Church in China now actually occupy in relation to the Church Universal?

First, the Church in China is a little babe.

She is under the care of other members of the family without whose devotion and sacrifice she would not have been able to live to this day. This little growing babe will need greater and greater care until she is so fully grown that she can take care of herself. Members of the family must remind themselves that she is a babe, that she is growing and that the process of growth involves many problems. The poor child herself does not know at times what she really wants. She cries and struggles and makes noises because of physical upsets. Patience and more patience, care and more care, is the remedy. It will be helpful for the Church in China and the Churches in the West to be constantly reminded of this fact and ponder over it. Here is the solution for many a difficult and delicate problem. The Chinese Church must know she is a mere babe in many things. The Churches in the West must recognize that the Church in China is only a babe and that growing life needs exercise.

Second, the Church of China is a school girl.

It is her duty to learn and she is learning in spite of her failures and shortcomings. Churches in the West should learn how to instruct

her. It would be a good thing if the Church in the West would take a course of pedagogy from the Great Master. Teaching must be done with proper consideration of interest on the one hand and suitable discipline on the other. What the Chinese Church does *not* want is to be treated like an orphan. There is a world of difference between an orphan studying in an orphanage and a child studying at home.

Third, the Church of China is a fellow worker in a strenuous family.

She is working hard and struggling for an abundant life in the midst of very unpleasant surroundings. Both pessimists and optimists cannot help but recognize the facts of the world situation to-day. This world is over-ridden with sin. The Universal Church is witnessing in recent years in various parts of the world most distressing things. Let her critics say all that they please the Christian Church is to-day still the most potent factor in making progress and the Cross is conquering all enemies. In a family which depends for its existence on hard work no member can afford to be lazy. Each has to perform some productive service, even the youngest member. The Church of China should remember this. Unless she works she shall not eat. The Churches of the West should at the same time remember that in order to make both ends meet there should be co-ordination and co-operation in the work.

Fourth, the Church of China may also be looked on as a fellow artist in a company of creative workers in a great studio.

This company is working together to produce the great masterpiece, the New Jerusalem, the Kingdom of God in this sinful world. Each has its task to perform and each is indispensable. Here a chisel, there a touch. Under the direction of the Great Master each has her contribution to make, for the gradual unfolding of grandeur and beauty until the whole work is finished. The Church in China should remember that not only does she have to work but she must also make a genuine contribution of that which is beautiful, that which is grand and that which inspires and that which transforms work into pleasure and makes work synonymous with glory. The Church of the West must with the artist's ability of feeling take time to appreciate that which may be suggested by this young artist.

What should the Church of China do now in her present relations to the Universal Church?

First, plans must be worked out for better communication between the Christians and Churches in China and Christians and Churches in the West. The Council **must** work for a new programme of international Christian communication. The following points may be emphasized with regard to this inter-communication:—

(a) It should not be merely denominational. Efforts should be made to present to the Church in the West the work of the Church in China as a whole.

(b) It should not be a one-sided presentation. It is not only possible but also very common for one to tell the truth by presenting one set of facts but ignoring the other. While one thus tells the truth it is only partial truth. It is almost an open secret that many missionary stories could have been retold from the same set of facts but with a different colour.

(c) It should not be merely an indirect communication. Thus far the Christian in the West relies solely upon missionaries for their information on the Church in China and Chinese Christians rely solely upon missionaries to be their spokesmen. There should be a medium through which national, comprehensive, direct and intimate communication between the Chinese Church and the Church in the West could be made. Mission study text books, periodicals in the Western Churches should include writings from the representatives of the Chinese Church. Christian papers in China should also contain direct correspondence, uncensored and unedited and not made too discreet by mediators that stand between who try to serve both.

Second, plans should be made for the exchange of delegates. An ancient Chinese statement says, "Hearing a hundred times is not as effective as seeing once."

In recent years there have been occasional delegates from the denominational Churches in China to the Church in the West. From now on there should be properly accredited delegates from the Chinese Church as a whole, from one nation to another, to promote fellowship.

Third, plans should be made for the co-operative study of problems. Our problems have become community problems. Industrial, physiological, all the social problems of to-day do not belong to one nation only. Each nation must solve her own problems. But in the present world situation no problem can be finally solved by any nation single-handed.

The Council should secure western experts on industrial or social problems to come to China.

Fourth, plans should be made for co-operative propaganda and working of our various common tasks.

Robert E. Speer, Chairman of the Federal Council of the Churches of Christ in America, has in the most impressive and convincing way called upon the churches in America and the Church in China to work together for a warless world. International goodwill and justice is the Christian duty of every man and woman. What a tremendous responsibility it is! The day has come when the Church has heard the call of God to unite and fight together against international injustice as well

as injustice among individuals. Not only do individuals need to be reconciled to God but nations also need to be reconciled to one another. Such a task cannot be undertaken by individuals or individual churches alone. It should be undertaken by such a body as the Council which represents all branches of the Protestant Church. In international problems nations face nations, not as groups of scattered individuals but as united bodies. May we emphasize the fact that international justice and goodwill must go together? We cannot have justice without goodwill. We know also that there can be no goodwill unless there is justice. It is not necessary for China to retell her grievances to the family of nations. She has to account for her own weaknesses and blunders and sins. But it is clear that the representatives of the Christian Church in China should join hand in hand with others on the same footing to fight for international justice and to promote international goodwill, whatever may be the sacrifices involved. If there is one important thing for this Council to do, it is this.

Fifth, plans should be made for renewed efforts in intercessory prayer. All our plans will fail if we forget to perform the first Christian duty, to pray for one another. The communion of Saints can only be truly experienced through spiritual communication at the Altar of Grace. I wish to add a few hints as to how to pray:

(a) We must pray with a definite objective.

(b) We must let our fellow Christians in other lands know that we are praying for them. What this information may mean to us can only be appreciated by those who have received the blessing of intercessory prayer. It is the source of courage and inspiration.

(c) Prayer must be followed by actual Christian service. One of the most significant reasons why prayer is indispensable to Christian life is the fact that our human wills are made one with the Divine through the process of praying and that each true prayer offered is followed by a purifying of motives and a Christianizing of the will which increases our strength. A visible expression of the result of prayer is that one who prays truly can never live falsely. It is the duty of the Council then, to constantly remind the Churches of the necessity of intercession.

T. T. LEW.



A Funeral Procession.

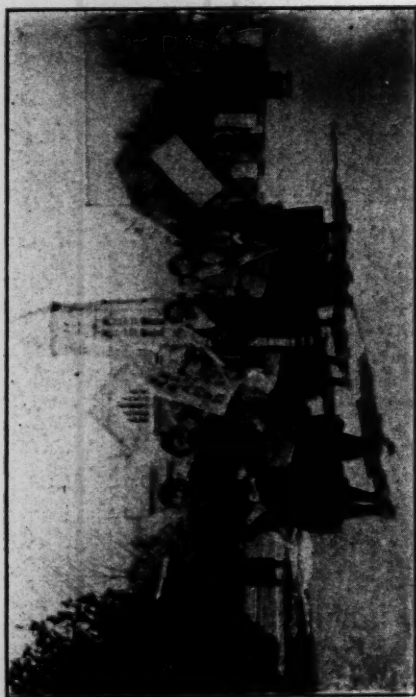


A Railless Pullman.



A Portable Shop.

PEEPS AT PEKING.



Yenching College Girls with posters.



Students gathering in The American Board compound before the demonstration. The schools were those belonging to the Peking Christian Student Union—about fourteen.



Girls from Bridgman Academy (American Board) ready to march.

PEKING STUDENT DEMONSTRATION IN RE RETURN OF DAIEN AND PORT ARTHUR.

Christian Liberty

An Old Testament Story and a New Testament Point of View

EARLE H. BALLOU*

THE book of Judges is not one to which we turn often in search of comfort or inspiration. In those early records of a crude barbaric age, even when the faint glimmerings of God's self-revelation are most apparent, there would seem to be very little of that light of the knowledge of the glory of God which, more than a thousand years later, shone in the face of Jesus Christ, and has shone in our hearts ever since. Heaven is not gained at a single bound, nor was knowledge thereof vouchsafed complete and at once even to that nation chosen in the mystery of God's Providence as the medium of His saving intercourse with man. And of those Scriptures inspired of God that they might be profitable to us for teaching, for reproof, for correction and for instruction which is in righteousness, I fear we might at times have to consider carefully before assigning parts of this Book of Judges to its proper category. Yet it is to the tragic story of Jephthah as given in the eleventh and twelfth chapters that I desire to call your attention, if so be that through it God may speak a word to us.

Despite the meagreness of the record, Jephthah is one of the most pathetic figures mentioned in the Bible. A man who began life with a handicap, who struggled upward with society against him till society perforce turned to him for leadership and help, and then in the hour of triumph destroyed his only chance of joy and happiness—here we have all the essential elements of a tremendous tragedy. Dean Hodges likens him to Robin Hood. For no fault of his own, but because of those age-long social conventions which visit the sins of the father upon his children, he had been driven from his home, and had gone to live in the wild forest. There he had been joined by other men, "vain fellows," the narrative states, men at anyrate who had found it impossible to adjust themselves to the environment of the more organized centers of life, some bad, some good, let us hope, who had been driven out like himself or had run away in fear of punishment. And from their headquarters in "the land of Tob" they went out on forays, stealing sheep and oxen. People who had money in their purses much preferred not to go by that way, lest Jephthah and his merry men should fall upon them, and send them back with empty purses and with aching heads. It was not long before his fame spread through all the land of Gilead, and everybody

*A sermon preached at Peitaiho, July 30, 1922.

knew that Jephthah was a bold outlaw, and that he had with him a band of stout companions. In the greenwood, with these wild men, lived a little girl; and she was Jephthah's only child.

The land of Gilead, lying east of the Jordan was bounded by two other rivers and a desert. To the north a river ran into the Jordan, and to the south a river ran into the Jordan, and all along the east lay the desert. In the desert dwelt a wild tribe, called the men of Ammon. And they sent word to the men of Gilead and said, "The country in which you live belongs to us because our ancestors lived there. Come now, move out, and let us in." And when the men of Gilead heard this they were sore distressed, for the men of Ammon were mighty men. And they said among themselves, "Where is he who can deliver us? Where is he who can captain our army? If he can lead us into battle and to victory, he shall be the king of Gilead." And they turned to the only man who gave promise of such success—they sent to the outlaw Jephthah.

But, Jephthah very properly demurred: "Are you not they who hated me and expelled me from my father's house? Why are you now come to me in your distress?" Necessity, however, waits not upon ceremony. Nothing was to be gained in the present emergency by futile discussion of past misunderstandings. Their offer was repeated, the reward of kingship in case of victory was stipulated, and Jephthah came out of the forest with his band of merry men, restored once more to respectability in the eyes of his town-dwelling countrymen. And with him came his daughter, nor is it difficult to believe that considerations for her future happiness weighed heavily in the decision her father had made. It is all a very human story, true not more in itself than in the countless times it has been repeated since.

Upon the events which followed we need not linger. There were futile negotiations with the Ammonites looking toward a peaceful settlement of the difficulties. There were overtures for assistance made to the neighboring tribe of Ephraim just beyond the Jordan. But the men of Ephraim were jealous lest the fruits of victory should be for Gilead alone, and fearful lest a common defeat should involve them also in painful consequences, and declined to help. So Jephthah with what re-enforcements were available from his own tribe of Gilead went out to meet the enemy. It was a dangerous enterprise, and divine help was very properly implored. Nor was their leader a man merely to ask God's help without an accompanying promise on his part. "And Jephthah vowed a vow unto Jehovah and said, If thou wilt indeed deliver the children of Ammon into my hand, then it shall be, that whatsoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be Jehovah's, and

I will offer it up for a burnt offering." The die was cast. It was a bargain sealed with an oath, and Jephthah was not the sort of man to go back upon his word. The Deuteronomic command was a thought always in the minds of the early Hebrews: "That which is gone out of thy lips thou shalt observe to do; according as thou hast vowed unto Jehovah thy God."

We know the sorry tale which follows. Victory was won, but at a price for their leader which was far too great. The strange ways of God must indeed have seemed past finding out for him who returned from the battlefield flushed with victory only to lose by the mysterious workings of Providence that for which the danger had been so gladly undergone. Jephthah's daughter has been a theme for painters and for sculptors, and she needs no verbal memorial here. Her father's spirit was broken and his life embittered. He wasted scant time parleying with the men of Ephraim when they appeared on the scene too late to be of any assistance against the common foe, but jealous of the victory won. He was not in a mood for diplomacy before the ensuing battle, nor did he care to deal gently with his defeated enemies. The bloody fords of the Jordan and the fatal difference in dialect bespeak not only the savage barbarism of the age, but as well, I think, the bitterness of Jephthah's broken heart. "And Jephthah judged Israel six years." The length of his days was not great. There was nothing any longer to live for. "Then died Jephthah the Gileadite and was buried in one of the cities of Gilead." A man whose story began with sin and ended with sorrow, without honor of ancestry nor hope of posterity, who was born out of wedlock and murdered his only child, with the sins of his father visited upon the third generation.

There are one or two features of the story which call for further comment. The most obvious, of course, was the utter folly of Jephthah's oath. It is easy for us to say this in the light of our clearer knowledge of God's will, but there is no evidence that at the time what he vowed and what that vow compelled him to do was not accepted as truly religious and sanctioned by divine approval. The peril from which Isaac so barely escaped at the hands of his father Abraham on the lonely heights of Mount Moriah; the human sacrifices practiced by their less enlightened neighbors, and the danger of yielding to this ghastly heathen custom on the part of the Hebrews which persisted even as far down as the 7th. Century, testify to the darkness of the times. God does not change; His will is immutable, and what is repulsive and abhorrent in His sight for us whose consciences have been illumined with the light which shone in Galilee, must ever have been hateful to Him. God does not change, but man's ability to apprehend Him changes from year to year, and woe to that race, that Church, that individual, who fails to recognize this

truth. "When I was a child I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things." Paul might have written this as well of the history of his race

"The old order changeth, yielding place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world."

Jephthah had taken a foolish, uncompromising attitude toward Jehovah in the first place; he had presumed to lay down the conditions of divine assistance, and had undertaken a fulfillment of those conditions on his part beyond his ability to predict the future.

(To be continued)

Our Book Table

THE CHINA YEAR BOOK, 1923. *Tientsin Press, Ltd., Tientsin. Mex. \$12.50.*

During the seven years of its existence this important reference book has trebled its size, having now 1,300 pages. This volume has been through the pangs of complete revision. It is impossible to do more than browse in this extensive field of facts and give the results of a few nibbles. It contains a staggering amount of information. Since events are moving all the time and sometimes rapidly, even for China, there are times when the data are not up to date. The chief impression one gets from such a volume is the steady growth along commercial, educational, medical and religious lines even though the Government of China, which might well be called the Government of Peking only, has learned how to live without hope as regards finances. Yet China is far from bankrupt as the national debt was, in 1922, only \$5.00 per capita and, considered on the per capita basis, was the smallest of that of any nation in the world. It would appear as though the people of China do not take the central government as seriously as it is taken by itself and foreign nations. The steady progress in Western industrial enterprises under Chinese control is a significant fact apparent on many pages of the Year Book. It is noticeable in many places outside of treaty ports. Wusih, for instance, is the second city as regards extent of the cotton industry. Electrical concerns are found in every province except Kweichow, Shensi and Kansu. This development of Westernized industries under Chinese control is not sufficiently realized. Just as Christian work is passing under Chinese control—and rightly so—so industry in China is likewise becoming Chinese. The period of Chinese compradorship is merging rapidly into that of Chinese ownership and managership. In spite of the obstructionist methods of many jealous militarists commercial and Christian progress are being slowly but surely attained in many places. The statistics for government education are given with a caution as to their comprehensiveness. Yet significant educational movements are noted which cannot be measured with statistics. Protestant statistics for 1921 are given together with those of Roman Catholic Missions for 1920.

Roman Catholic Christians now number about 2,000,000 the two largest centres being Shanghai and Peking, in which two places the numerical strength is about equal being in each over a quarter of a million. The only social evil referred to is that of narcotics. This is included because it is a political as well as a social problem. As a matter of fact the volume says very little about the social life of China. On the traffic in narcotics there is a statistical statement of customs seizure of opium, morphia and cocaine and heroin during the years 1918-1921. The amounts of opium, cocaine and heroin seized have steadily and enormously increased during these four years. The amount of opium seized has increased about six times being in 1921, over sixty-six tons—it nearly doubled in the one year 1920-1921: the amount of heroin and cocaine—these two being reported together—has increased since 1917 about twenty-four times being in 1921, 764 pounds. The amount of morphia seized has also increased but not steadily being in 1920, 742 pounds and in 1921, 647 pounds. These increases in amounts seized are significant mainly as indicating the greatness of the amounts that succeeded in getting smuggled into the country. All this gives point to the growing conviction that only international agreements and control of production can bring about effective control of this menacing traffic.

But to conclude. There is grist in this volume for the mills of the student, the administrator, the missionary, the merchant, the politician and the visitor. It is a contribution of permanent value to the understanding of the problems and possibilities of China. Especially should it be found on the shelves of missionary institutions and ready at hand for all who have to do with administrative affairs in China no matter what their calling. It would be well if the peripatetic tourist, while travelling towards this country, could get a peep at it in lieu of much of the superficial material from which such flitting visitors now get their first and often wrong impressions.

ON A CHINESE SCREEN. W. SOMERSET MAUGHN. *William Heineman, Ltd.* 10/6 net.

The result of reading these fifty-eight disconnected incidents and impressions of life in China is to make one feel as though he is watching a ten-thousand foot film but, for some unknown reason, only catching widely separated two-foot sections of it. Hence the effort to tell what it is all about produces a measure of bewilderment. We have the feeling that the author has tried to give us an impressionist pen picture of China. But somehow this juxtaposition of dimly seen features of life in China does not succeed in impressing us with any sense that what is thus brought together is really alive. We catch glimpses of winding paths, coyly bending bamboos, distant hilltops, with here and there a flash of romance. Occasionally there is a hint of philosophical cynicism, as for instance when an old libertine literatus declares, with some heat, that England is in no wise philosophical and Americans are pragmatic because they wish to believe in the incredible. But these flitting pictures are distinctly disappointing when humans occupy their centre. For in his descriptions of people in China, whether Chinese or foreign, the author indulges in a morose criticism that creates in one a tendency to curl the lip over many of the characters pictured. In only one case—the wife of a customs' official—do we recall what might be designated as moral achievement over circumstances. The others, including several missionaries, all seem to

be the victims of a steady and stealthy sapping of their moral vitality. From this view the book is therefore a series of peeps into the lives of thwarted people taken off their guard. As a result China appears like a great vampire that sucks men's moral stamina and leaves them morally flabby, listless as to ideals and easily satisfied with what they know to be much less than the best. There is a plane of life in China where all this is true. The writer either sought that plane of life for journalistic purposes or drifted into it because he preferred it. We fear the latter. We can find in China all the people about whom he writes, and we can find others also, among both Chinese and foreigners, if we wish!

NOTES ON CHINESE LITERATURE, with *Introductory Remarks on the Progressive Advancement of the Art; and a List of Translations from the Chinese into Various European Languages.* By A. WYLIE. Reprinted from the Original Edition. Shanghai: Published by the Presbyterian Mission Press. 1922. pp. xxxx+307. Mex. \$7.00.

It is twenty years since this fine old work has been reprinted and a new printing is very much in order. It is some indication of the scholarship of the author that his work, first published in 1867, should still be in demand, instead of going respectfully on the upper shelf with a sigh about the giants that there were in those days. It speaks volumes for his thoroughness that one can practically name on the fingers of one hand the foreigners now living who are competent to add anything notable to the work, except in the way of correction of manifest slips. Start the list with Cordier, Giles (*père et fils*) and Pelliot, and how much farther can you carry it? Rarely does it fall to the lot of a missionary to have his work live after him so visibly as in the case of Alexander Wylie.

To describe the work would be useless for those who know it, and have found it useful; and as for those who know it not, we can only say that no one can really begin a study of Chinese literature without having this book at his elbow, if he expects to make rapid progress. For the better known works, Couling's *Encyclopaedia Sinica* is more complete, but for works not so well-known, there is nothing to take its place.

One or two faults should be noted, especially for the guidance of the young student. The chief of these is the Romanization, which is that of Morrison, and consequently is often a sad puzzle when one needs to use the index. For example, the present reviewer had occasion to look up 荀況, whom Wade romanizes as Hsün K'uang. Not to be found. Tried Sün (Parker). Not there. Tried one or two other possibilities. No success. About to give up in despair, his eye happened to light on the character 荀, and found it romanized Seun! The Morrison Romanization is an interesting relic of the past, but it is also an exasperating hindrance to the student in the present.

There is an excellent list of the Jesuit and other Roman Catholic writers, but the Chinese names of Ricci and Schall are omitted, while Verbiest and lesser men have both English and Chinese names included. Again, several European writers are named only in Chinese,—no doubt because there was no means of tracing their European names. But of European authors these alone (though not all of them) are included in the index. Verbiest, for example, is completely omitted from the index, though the names of his works are there. Finally, it is a serious blemish in this great work that the monumental cyclopedia of K'ang Hsi, the

古今圖書集成, should not be so much as mentioned. But these few flaws serve but to throw into relief the great virtues of the book, and to make us wish there were some way in which we might show our gratitude to its author.

From the mechanical point of view the reprint is, on the whole, an excellent piece of work, albeit, the ink on a few pages is pale enough to be somewhat trying to the eyes.

H. K. W.

CHINA TO-DAY THROUGH CHINESE EYES. *Student Christian Movement, 32 Russell Square, W. C. 1. London. 2/6 net.*

This is a paper-covered pamphlet containing seven chapters written by four well known modern Chinese, Dr. T. T. Lew, Prof. Hu Shih, Dr. Y. Y. Tsu and Dr. C. Y. Cheng. Articles I, II, and III deal with the Renaissance Movement in various phases. Article IV treats of Confucianism and article V of present day Buddhism. The two remaining chapters deal with Christianity in China. Many of the ideas will not be new to readers of the RECORDER for several of the chapters have appeared in slightly different form in issues of the last two or three years. All of the chapters contain straightforward and scholarly thinking. Some of the modern aspirations of Chinese leaders are clearly indicated. The whole series is an excellent illustration of intelligent self-consciousness. Of course there are friendly criticisms of the Christian Movement scattered throughout the different articles. Yet the significance of Christianity for the life of China is clearly indicated. The need of change on the part of the Christian Movement in method and manner of approach to the Chinese people is also shown. The book is useful as an introduction to the advanced thinking of modern Chinese leaders. It is on such thinking and thinkers as have produced this book that promises of a better day in China are based.

READINGS IN ECONOMICS FOR CHINA. C. F. REMER. *Commercial Press Limited, Shanghai Mex. \$5.00.*

Books dealing with economic problems in China are all too few. Of the sixty-one short studies which make up this text-book thirty-seven have to do with economic problems in China. Many of the studies on China are written by Chinese and most of the rest by Westerners resident in China. Occasionally an article seems to go outside the field of economics as for instance one on "Intellectual China in 1919" and two on socialism. Many of the articles deal with concrete industries, others with economic problems in other countries and still others with the theoretical aspects of economics. Many of the articles are reprinted from magazines, some are papers submitted by students and a few the result of direct attempts to apply the method of modern research to economic problems in China. In the latter class belong two articles on the standard of living in China, one conducted in connection with St. John's University, Shanghai, and the other carried out by Tsing Hwa students to ascertain living conditions in a Peking suburban district. Agriculture, currency, mineral production, trade external and internal, transportation, and population are all reviewed. As a whole the book indicates that careful study is going on

with regards to China's economic needs and difficulties, though the merest beginnings have yet been made. Not the least encouraging feature is that much of this study of and thinking in economics is being done by Chinese who must eventually find the solutions called for. While intended as a reading book for students this volume will make suggestive reading for all interested in understanding economic and industrial conditions in China.

CHRISTIANITY AND NEW CHINA. Dr. R. Y. Lo. (基督教與新中國, 羅運美博士著) Methodist Publishing House, Shanghai. Price, 18 cents, postage extra.

This booklet treats of the relationships existing between Christianity and Science, Philosophy, the New Thought Movement, the Nation, Politics, Social Life, Family Life, and Industry. It contains ten chapters which have first been published in the *Chinese Christian Advocate* and is written in the easy national language for the average Christian reader who needs to know some of the important problems of to-day in relation to his religion and spiritual life. The whole book expresses the author's conviction that "religion is the soul of the nation." "In the face of such a tide," says the author, speaking about the new Thought Movement, "we should not build any dyke which after all may be broken through thus causing more damage than if it did not exist. If we can guide the current and turn it into proper ditches, we may utilize it to water our fields around and get the benefit of its irrigation."

T. C. CHAO.

CHRISTIANITY AND LIBERALISM. J. GRESHAM MACHEN. McMillan Co., New York. G. \$1.75.

The writer of this book is Assistant Professor of New Testament Literature and Exegesis in Princetown Theological Seminary.

The thesis he seeks to prove is that "Liberalism" and "Christianity" are different religions. The solution he offers for existing conditions is that a separation between these two elements in the Christian Church is necessary and inevitable. The book is straightforward and frank, and should at least promote understanding of the problem.

He says in one place "logic is the great dynamic." Two instances where logical cogency does not seem in evidence may be referred to. The first is the significant fact that the "liberal" element in the Church bases its belief on the same Book, centres its religion in its attitude to the same Lord, and through Him to the same God. How, therefore, "liberal" religion can become so distinct from other phases of Christianity as to belong in a different class does not clearly appear. The differences have been over-emphasized. These, indeed, constitute the premises.

Again, while the writer is uncertain as to "whether or not liberals are Christians," he is quite certain that "Liberalism" is not "Christianity." This seems to be equivalent to saying that when you put "Liberal Christians" together, the resulting group religion is entirely different from what they have and are as individuals. In effect this is saying the more you have of the same thing the more different it becomes. This, to say the least, is not logic. Several times the statement is made that "liberalism" is almost dominant in the Church. If this is true (something similar

was said about China a little while ago and later withdrawn) and separation between the "Liberals" and "Christians" is imminent, we are indeed on the eve of a profound change in the Christian movement throughout the world. The relation of this proposed cleavage to modern industrial movements and to the international movement for economic, political and religious co-operation might well be studied. It is not treated in this book. Certainly, the spirit of the "liberals" as partially outlined in this book seems to be nearer the spirit of these other movements than this desire for separation, and isolation, as advocated by the author. We venture to suggest, however, that the separation he advocates is not really necessary and advise him to remember that he "might possibly be mistaken."

Finally we note that the author's desire to prove his thesis intrigues him into devastating statements. Here is one, "there is nothing in Jesus' teaching about the character of God which can in itself evoke trust. On the contrary the awful presentation can give rise, in the hearts of sinners, only to despair." Surely he does not mean this!

MAN AND THE ATTAINMENT OF IMMORTALITY. JAMES Y. SIMPSON. *Hodder and Stoughton, London. 7/6 net.*

In this book we have a spiritual interpretation of evolution. It is written for the ordinary reader yet treats the subject scientifically throughout. For those inclined to be uncertain as to whether science has any relation to religion, or how a scientist can be religious and religion scientific it is especially worth while. The evolutionary process of creation is seen to be the unfolding of the character and purpose of Reality or God. Selection is the method of survival; but different selective criteria have prevailed at different times. In turn assimilation, sexual reproduction, muscular force and cunning or mind have been to the fore. The latter is now being replaced by moral character. Beginning with the early faint stirrings of life in physico-chemical terms we are led on to eternal life as the result of the achievement of moral character. The predominant feature of this moral character is love. And just as physical life is partly explained by its relation to the immediate environment, so the spiritual life is really the outcome of a relationship with the ultimate environment, which is Reality or God. The primary purpose of the Incarnation is thus seen to be revelation, Christ being the perfection of this revelation. "Jesus Christ made real that for which the whole process came into being." Sin is made to begin in the will. "Sin is the deliberate refusal to accept the purpose of God in human life." The book begins with a study of the different ages of man and ends with a study of Scripture. Near the end Dr. H. S. Coffin is quoted as saying of Christ, "He is not merely the revelation of God—He *is* God, manifest in the flesh." Creation is seen as a purposive unfolding of reality of which the cause and end are summed up in character which is God's character, as seen in Christ.

News for the Missionary

Early Days in Paotingfu.

The Paotingfu Congregational Church recently celebrated its fiftieth anniversary. The following account of the ideas held about the missionaries in the days of Christian beginnings in that city is extremely interesting. When Dr. C. Goodrich lived in Paotingfu his custom was to take an early morning walk around the outside of the city. This was interpreted as the foreigners' method of getting possession of the city. A missionary, in order to have fresh milk, bought a cow, which soon died of sickness. He knew that the Chinese would eat her if they had a chance. To prevent this he had kerosene put on the cadaver and buried it in the corner of the lot bought by the missionaries. The local people could not understand why good meat should be so wasted. The rumor grew up that at each corner of the land bought by foreigners they buried four cows, four sheep, four live boys and four live girls. For many years after Dr. Treat opened medical work in Paotingfu superstitious ideas concerning foreign doctors persisted. One of his early cases was in a family named Ch'i living 46 miles west of Paotingfu, where there was a lad with a running sore on his leg. He had taken all sorts of Chinese medicine and treatment but to no avail. His father finally decided to send him to the foreign doctor. But his neighbors would not hear of it. They feared that the evil spirits that were associated with the foreign devils might not only do away with the boy but even destroy his village. So the boy continued to suffer. After his

father died a relative succeeded in getting him to Paotingfu. But they did not dare to go directly to the hospital. They stayed at an inn and made inquiries. Just at that time a dog had found a human skull from some old grave and had brought it to the street near the hospital. This was fine material for a rumor. Of course it was stated that this was a head of one of those that the foreigners had done away with. This was a very poor advertisement for the missionaries. At first the lad was an out-patient. As his leg improved he gradually lost his fear. He then became an in-patient and was finally cured. In the dead of winter his mother came to visit him but as soon as she reached Paotingfu she was told that the foreigners had taken her son away. When she asked where they had taken him she was told that no one knew as they had gone on a steamboat. Since the river was frozen the mother asked how a steamboat could go at that time of the year. Although the Paotingfu people had probably never seen a steamboat they replied that such boats could go in winter as well as in summer. The mother finally found that her son had not left Paotingfu but was studying in the mission school. The mother is still living and her son, Ch'i Ling Chai, is one of the leading workers in the Paotingfu church. He took part in the Fiftieth Anniversary Celebration.

The Women of China.

On March 23, 1923, Miss E. D. Edwards lectured before the China Society at the School of Oriental Studies, London, on the subject

"The Women of China." This address was reported at length in the "China Express and Telegraph" for March 29, 1923. Among others the following interesting paragraph is given:—Miss Edwards remarked that the way women in China had borne up against the slings and arrows of outrageous fortune was nothing short of heroic, and there had been many remarkable exceptions to the rule that woman must either keep in her place or be kept in it. Of the 1,628 volumes of the Chinese bibliographical dictionary no fewer than 376 were devoted to the lives of celebrated Chinese women. (Applause.) In all ages there have been women who played important parts in State affairs, influencing the rise, and more frequently the fall, of monarchs and dynasties, and even themselves becoming rulers of the Empire. In the eighth century there was the Empress Wu, a truly great, if rather stern woman, who sustained

a falling dynasty by her able rule, while the rise of the Han dynasty was due to the energy and diplomacy of the Empress Lu. Both these, however, were regarded as usurping a position from which their sex naturally debarred them, and this was the reason presumably why the late Dowager Empress Tzu Hsi, being fully conscious of this national dislike of women rulers, preferred as a rule to cloak her power behind the name of the Emperor. By so doing she ensured her own safety and popularity, and in no way diminished her power. Her last words, however, were significant, for they included an injunction never again to allow a woman to have supreme power in the State. Although one might enumerate a long list of women artists, poets, historians and even soldiers, these were but the few exceptions which proved the rule that in China woman's position was a very subordinate one.

Summer Conferences.

<i>Y. M. C. A. Student Conferences.</i>	<i>Date.</i>	<i>Executive Secretary.</i>
Kiangnan—College (Nanking)	July 2-8	H. R. Sweetman, Nanking.
Kiangnan—Middle (Hangchow)	July 6-12	E. A. Turner, Y.M.C.A., Hangchow.
North China—College (Wo Fo Ssu)	June 25-July 1	Y. T. Wu, Y.M.C.A., Peking.
North China—Middle (Wo Fo Ssu)	July 2-8	Liu Ming-I, Y.M.C.A., Tientsin.
Shantung (Tsingtao)	June 29-July 5	Y. R. Yui, Y.M.C.A., Tsihan.
Shansi (Yu Dao Ho)	July 5-11	Chu Pien Ho, Taiyuan, Sha.
Three Eastern Provinces (Chienshan)	July 15-21	Yen Pao Heng, Y.M.C.A., Feng-tien.
Middle China (Weiweifu)	July 1-6	Hu Ting Chang, Y.M.C.A., Kai-feng.
Amoy (Swatow)	July 7-13	C. J. Wang, Y.M.C.A., Amoy.
Lianghtu	June 28-July 4	C. G. Liu, Y.M.C.A., Hankow.
Kwangtung (Fei Loi)	Aug. 22-29	Y. L. Lee, Y.M.C.A., Kwangchow.
Szechuan (Chao Chio)	June 22-29	A. J. Brace, Y.M.C.A., Chengtu.
Yunnan	June 17-22	W. P. Watkins, Yunnan.
<i>Y. W. C. A. Student Conferences.</i>		
Shansi (Yu Ta Ho)	June 15-21	Miss A. Munger, Taikuhsien, Sha.
Chihli (Wo Fo Ssu)	June 15-25	Miss L. Hinkley, 12 Ma Ta Jen Hutung, Peking.
Shantung (Taianfu)	June 28 or 29	Miss C. Vance, Tsinanfu.
Kiangnan (Soochow)	June 30-July 7	Miss E. McNeill, 11a Quinsan Road, Shanghai.
Kwangtung (Pak Hok Tung, Canton)	Sep. 3-10	Miss A. Dodge, Canton.
Chihli (Peitafho)	Aug. 24-Sept. 1	Miss L. Hinkley, Peking.

General.

Religious Education (Kuling)	July 18-28	Wm. L. Sanders, Kuling.
NANKING—Central China Pastors' Conference	July 7—Aug. 21.	
KULING—		
* Bible Study Conference	June 24—July 16.	
* Sunday School Convention and Train. Conf.	Aug. 1—Aug. 22.	
* Missionary Convention	July 29—Aug. 5.	
* Chinese Leaders' Conference	July 19—July 30.	
PEITAIHO—		
* Chinese Leaders' Conference	July 5—July 16.	
* Foreigners' Convention	July 22—July 29.	
* Missionary Conference	July 23—August 22.	
* Boys' Workers Conference	Aug. 25—Sept. 8.	
KIKUNGSHAN—Missionary Convention	Aug. 15.	
SOOCHOW—Chinese Leaders' Conference	July 6—July 18.	
FOOCHOW—Pastors' Conference	July 5—19.	
Kuliang Missionary Convention	Aug. 1-15.	
SWATOW—Chinese Workers' Conference	July 22—July 29.	
CANTON—South China Pastors' Conference	July 6—20.	
NANYOH—Middle Central China Leaders' Conference	Sept. 2—23.	
MOKANSHAN—Missionary Convention	July 8, and Aug. 12.	

* In regard to delegates for conferences marked with asterisk write for further information to Stewart Evangelistic Fund, 20 Museum Road, Shanghai.

Gleanings from Correspondence and Exchange

Stewart Evangelistic Fund.

The office of the above organization has been moved to Shanghai. Arrangements have been made to care for all correspondence during the brief absence of Mr. Blackstone from the field. Permanent address: J. H. Blackstone, Stewart Evangelistic Fund, 20 Museum Road, Shanghai.

much more in evidence during the last ten months than at any time during the experience of this pastor.

Indigenous Responsibility.

Church Progress in Canton.

The Rev. A. J. Fisher of Canton reports that a prominent pastor in that city recently said that during the last few months the Church in Canton has made much real progress. This is seen in the fact that inquirers are acting more according to sincere motives. Real seekers after the truth have been

The American Reformed Presbyterian (Covenanters) Mission with work in Western Kwangtung have turned all their work over to an Administrative Council composed of Missionaries and Chinese. This council plans the work and is also to raise all funds necessary for the work locally. They are to receive no money from the Home Board except that which may be sent to them on account of some scholarships established in different schools of the mission. The Home Board is now responsible for the support of the missionaries only.

Canton Union Theological College.

The rapidly growing and beautifully situated suburban settlement at Paak Hok Tung, Canton, has—April 3—just celebrated the erection of another building in connection with the Union Theological College. This is a dormitory to be known as Morrison Hall. This new hostel is provided by four British societies. The Church Missionary Society and the three American Societies have their own hostels. There are at present fifty students in residence in the three hostels and the new building provides for the doubling of this number. Revs. C. L. Cheung of Hong-kong and G. H. Bondfield, D.D., of Shanghai delivered addresses.

Bandits and Missions.

"China's Millions" (April, 1923) refers to the looting and destruction of mission property by bandits. Although the amount of property involved is somewhat large, the China Inland Mission determined to make no claim on the government for compensation. In addition to this wanton destruction of property, typhoons and floods have also caused great loss. Owing to the lack of funds, the problem of replacing this property has greatly exercised the minds of the Administration. During this time of waiting a telegram came from Philadelphia announcing a special gift of G. \$7,500 for the rebuilding of destroyed mission property. This relief was much appreciated.

Speakers at Pei-tai-ho Conference.

The programme for the "Foreigners' Conference" at Pei-tai-ho, to begin the latter part of July and last for one month, contains features of special interest to many

people. Missionaries engaged in National work will be present as speakers. From the homeland there will be present Dr. Robert Wilson of Princeton, Revd. J. H. Hunter, Miss Rouzee of California and W. O. Carver of Louisville, Ky. A special feature will be a regular programme for children which will include Bible teaching, Music, Special work and Athletics, under the supervision of Miss J. Woodbridge. For further information as to special rates and arrangements, we refer our readers to the advertisement on another page.

Reminders of Unrest.

At the annual meeting of the North China United Methodist Mission frequent reference was made to the general unrest now prevailing. Everyone of the circuits in this district has been upset by either brigands or soldiers. In some places floods have added and increased the difficulties. We note, however, that country work is prospering in spite of the unrest. At Wuting, the local income has increased by 200%. At Shang Chia Tien a new Church has been erected by local contributions. At Lien Chen Chinese friends have contributed \$1,000 towards various activities. It is encouraging to see Christian work make progress in spite of political and economic disturbance.

A Friend to the Dumb.

We are all interested in the School for the Deaf at Chefoo and the work done therein by its founder and principal Mrs. A. T. Mills. For thirty-eight years Mrs. Mills has been serving the cause of deaf people in China. She was indeed a pioneer in this work,

carrying the responsibility alone for many years. Having reached the ripe age of seventy she is now, according to the rules of the Mission, retiring. We wish for Mrs. Mills the peace that comes from the consciousness of a needed task well done. May she also share to the end of her days the joy she has brought into the lives of others which, without her ministry, would have been empty indeed.

Missionary Fellowships and Scholarships

The following have been appointed Missionary Fellows of Union Theological Seminary, New York, for the Year 1923-4: Professor T. S. Hsu, Peking University, China; Rev. Rowland M. Cross, Peking, China; (A. B. C. F. M.) Rev. Samuel H. Leger, B.D., Foochow Union Theological School, Foochow, China; (A. B. C. F. M.) Rev. Theodore D. Walser, B.D., Tokyo, Japan. (Presbyterian Church in U. S. A.)

Missionary Scholarships have been assigned to: Rev. Earle H. Ballou, B.D., Tientsin, China; (A. B. C. F. M.) Rev. C. Y. Cheng, D.D., formerly Secretary of the China Continuation Committee, Shanghai, China.

Applications for these Missionary Fellowships (yielding \$750 each), and for the Scholarships (yielding \$450 each) for 1924-5 should reach the Seminary before January 1, 1924. They are open to missionaries on furlough or to exceptionally well qualified natives of mission lands who have held responsible positions of Christian Service. Further conditions may be ascertained by application to the Registrar, Union Theological Seminary, New York.

Progress of Young Men's Christian Associations.

The 1922 statistical report of the Associations in China has just been issued. Progress in practically all departments of the work is noted. In Bible study classes the 1921 total was 19,256—the 1922 total, 21,822. In membership the 1921 total was 49,610, the 1922 total, 53,812. Attendance at religious meetings has increased from the total of 474,822 in 1921 to 628,391 the total for 1922. The enrollment in educational work shows only a slight increase over 1921. Attendance in physical work shows a steady growth. The largest figures are shown in connection with the attendance at socials, lectures and other work of this nature where the attendance for the year totals 1,436,519. The Student Department's Statistical Report has also just recently been finished which shows increase in all activities. They conducted 497 schools for poor boys with a total attendance of 8,453 students during the course of the year.

Serving 15,000 Laborers.

One of the most unusual pieces of work to be undertaken by the Y. M. C. A. of China is the service which is now being rendered by Mr. C. C. Shedd and his associate Mr. Henry C. Tan. This service is rendered to about 15,000 men who are digging and hauling and pushing dirt aside and piling it into huge dikes which it is hoped will divert the course of the Yellow River in Shantung province. The last flood of this river was in 1921 when probably 500,000 people were driven out of their homes and 1,500 villages destroyed. These 15,000 men are doing this work on behalf of their fellow citizens under the direction of the

Asia Development Co. It is hoped that the service that these Y. M. C. A. Secretaries and their associates are giving will make these men better labourers by giving them a practical demonstration of Christian service. The Asia Development Co. has undertaken a great engineering feat. The Y. M. C. A. is attempting to care for the human engineering side of the job.

International Friendship Campaign.

Dr. Sidney L. Gulick, a Secretary of the Federal Council of Churches in America, and also a Secretary of the World Alliance for International Friendship through the Churches, has just completed a busy tour in China. He came specifically to present a message from the Federal Council of Churches to the Churches in the Far East, and expected to be accompanied by Dr. Finley. Dr. Finley, however, was prevented from coming. During this period Dr. Gulick visited Manila, Korea, Japan and China. In Japan he visited twenty-six cities and made one hundred and thirteen addresses on the "Ten Year Programme For a Warless World," which constitutes the central part of the Message. He made two tours in China. In the first one he visited twenty-one cities. On the last one he visited ten important cities. Altogether, he delivered in China forty-eight addresses dealing mainly with the Message. He concluded his trip with a speech before the National

Christian Council. The National Christian Conference decided to appoint a "Committee on International Relationships" to be known as the "China Branch of the World Alliance for International Friendship through the Churches."

Popular Education.

Ninety-eight per cent. of the population in Chefoo are reported as illiterate. An enthusiastic campaign for popular education which recently took place there has therefore particular significance. The whole city was back of the movement. The eight editors of the local newspapers constituted the Publicity Committee. Almost all of the places of business closed for the opening parade of the campaign in which 15,000 people took part. No hall in the city was sufficient to accommodate the mass meetings. Separate meetings were therefore held. Fifty-three trade unions with flags flying, their own bands playing, fire crackers, and all that goes with a gathering of this kind, fell in line and marched up and down the streets of the city. Large numbers of students took part. The original goal of the Association at Chefoo was to recruit 1,200 students. But when classes were actually begun, 1,500 men and boys and 700 girls and women were ready to enter them. Nearly 200 volunteer teachers and supervisors were enlisted to carry forward the work. The motto of the campaign and of the Association is to make Chefoo 100% literate within five years.

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

MARRIAGE.

APRIL:

13th, Mr. L. Newton Hayes and Miss Frances Gray.

BIRTH.

APRIL:

12th, to Rev. and Mrs. J. L. Bjelke, Hopo, S. China, a son, John Thomas.

DEATH.

MARCH:

15th, at Eastbourne, England, Rev. Duncan Ferguson, M.A., English Presbyterian Mission, Tainan, Formosa, in the 63rd year of his age.

ARRIVALS.

MARCH:

10th, from U. S. A., Miss A. B. Jordan (ret), A. C. M.

21st, from England, Miss E. C. Jones (ret), C. I. M.

29th, from U. S. A., Miss Laura Wells, (ret), A. C. M., Miss Ethel Scribner, (ret), Y. W. C. A.

APRIL:

5th, from U. S. A., Rev. and Mrs. L. M. Anglin, (ret), Mr. and Mrs. E. A. Elliott and one child, (new), Miss Grace Nicholson, (new), Miss Pauline Gleim, (new), Assembly of God, Miss C. N. Derby, (new), First Fruit Harvesters Association, Miss Mande Hancock, (ret), South Chihli Mission.

6th, from England, Rt. Rev. Bishop H. Mowll, D.D., (new), C. M. S., Dr. and Mrs. D. M. Gibson, and two children, (ret), Rev. G. T. Denham, (ret), Miss A. E. Mellow, (ret), Miss J. A. Stevens, (new); from N. America, Mr. H. Costerus and one child, (new); from Switzerland, Miss A. M. Hunziker, (new), all C. I. M.

13th, from U. S. A., Mr. and Mrs. H. M. Wagner and one child, (ret), Miss Lenore V. Wagner, (new), Y. M. C. A.

25th, from U. S. A., Mr. and Mrs. L. J. Owen, and two children, (ret), U. of N.

27th, from Denmark, Mr. and Mrs. J. P. Bjergarde, (ret), Mr. and Mrs. J. A. Vyffe, and two children, (ret), Mr. and Mrs. L. Hagelskjer and one child, (ret), D. M. S.; from Sweden, Dr. and Mrs. K. B. Westman and four children, (ret), Miss Nordgren, (new), Dr. A. Dietz, (new), S. K. M.

MAY:

5th, from England, Miss I. M. Vallance, (new), Miss E. Nettleton, (ret), C. M. S.; from Canada, Dr. and Mrs. A. E. Best and three children, (ret), M. C. C.

9th, from U. S. A., Mr. and Mrs. A. W. Yocune and one child, (ret), S. B. C., Dr. O. D. Robbins, F. F. M. A.

14th, from England, Mr. Hope-Gill, (new), F. F. M. A.

DEPARTURES

MARCH:

1st, for U. S. A., Dr. and Mrs. H. B. Taylor and one child, A. C. M.

10th, for Europe, Mr. and Mrs. Roger D. Arnold and family, Y. M. C. A.

14th, for U. S. A., Miss T. L. Paine, A. C. M.

15th, for Australia, Mrs. J. Macfarlane, C. I. M.

23rd, for Norway, Rev. T. and Mrs. Sorensen and two children, for England, Miss S. E. Jones, Miss L. Smith, C. I. M.

31st, for Europe, Mr. and Mrs. P. Norgaard and family, Y. M. C. A.; for Sweden, Mr. and Mrs. A. Hahne, C. I. M.

APRIL:

4th, for Europe, Mr. and Mrs. N. Kiaer and two children, Y. M. C. A.

6th, for England, Mr. S. D. and Mrs. Main and one child, C. M. S.

7th, for U. S. A., Mr. and Mrs. F. A. Gray and one child, Rev. Morton Chu, A. C. M.

9th, for U. S. A., Sister Deborah Ruth, A. C. M., Miss R. A. Smith; for Canada, Miss I. A. Craig; for England, Miss A. K. Robotham, C. I. M.

13th, for U. S. A., Rev. and Mrs. F. G. Deis, A. C. M.

14th, for Norway, Mr. and Mrs. J. Nordmo, C. I. M.; for U. S. A., Mr. and Mrs. E. H. Munson and family, Y. M. C. A., Miss Charlotte Neely, Y. W. C. A.; for England, Miss A. L. Leybourn, C. M. S.

20th, for England, Dr. and Mrs. J. P. Bruce, B. M. S.

21st, for U. S. A., Mr. Wm. B. Pettus, Y. M. C. A., Mr. and Mrs. C. W. Troxel and one child, Mr. and Mrs. Dixon and one child, Miss Flagler, Miss Smith, N. H. M., Mr. and Mrs. I. E. Oberholtzer and three children, G. B. B.

24th, for England, Mr. and Mrs. J. S. Whitewright, Miss Whitewright, B. M. S.



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27th, for Australia, Miss V. C. Mannett, C. M. S.

28th, for England, Miss N. Wheeler, London Mission.

MAY:

1st, for England, Miss E. J. Haward, London Mission; for U. S. A., Mrs. Paul Wakefield and three children, A. C. M., Miss C. A. Potter, Y. M. C. A.

4th, for U. S. A., Miss Elsie Anderson, Miss Harriet Rietveld, Y. W. C. A.

5th, for U. S. A., Mr. and Mrs. Liljestrand and four children, M. E. F. B.

7th, for U. S. A., Mr. and Mrs. Walter Heisey and two children, Mr.

and Mrs. N. A. Seese and three children, Miss Grace Clapper, Miss Esther Bright, G. B. B., Miss M. H. Brown, P. C. C., Dr. and Mrs. E. Cochran and two children, P. M., Mr. and Mrs. Wictorzen, and two children, S. A.; for England, Mr. and Mrs. J. W. Spreckley and one child, Miss J. C. Clarke, C. M. S.

12th, for England, Mr. and Mrs. B. E. Read, London Mission.

19th, for Canada, Miss Dallyn, M. C. C.; for England, Dr. P. L. McAll, L. M. S., for U. S. A., Miss H. MacCuray, P. N., Dr. and Mrs. E. C. Perkins, M. E. F. B., Mr. and Mrs. D. R. Kauffman and two children, U. F.

Notes on Contributors

Mr. J. LOSSING BUCK has been a member of the Presbyterian Mission (North) for nearly eight years. He is an agricultural missionary and began his work at Nanhsuchou. He is now head of the Department of Agriculture, Economics and Farm Management in Nanking University.

Rev. FRANK RICHARD MILLICAN, B.A., has been a member of the Presbyterian Mission (North) for nearly fourteen years. His first term was spent in evangelistic work. For about six years he has been engaged in educational work, and is now in charge of the Presbyterian Academy, Ningpo, Chekiang.

Rev. WILLIAM ARNOT MATHER, B.A., B.D., has been a member of the Presbyterian Mission (North) for nineteen years. He has been engaged in country evangelistic work.

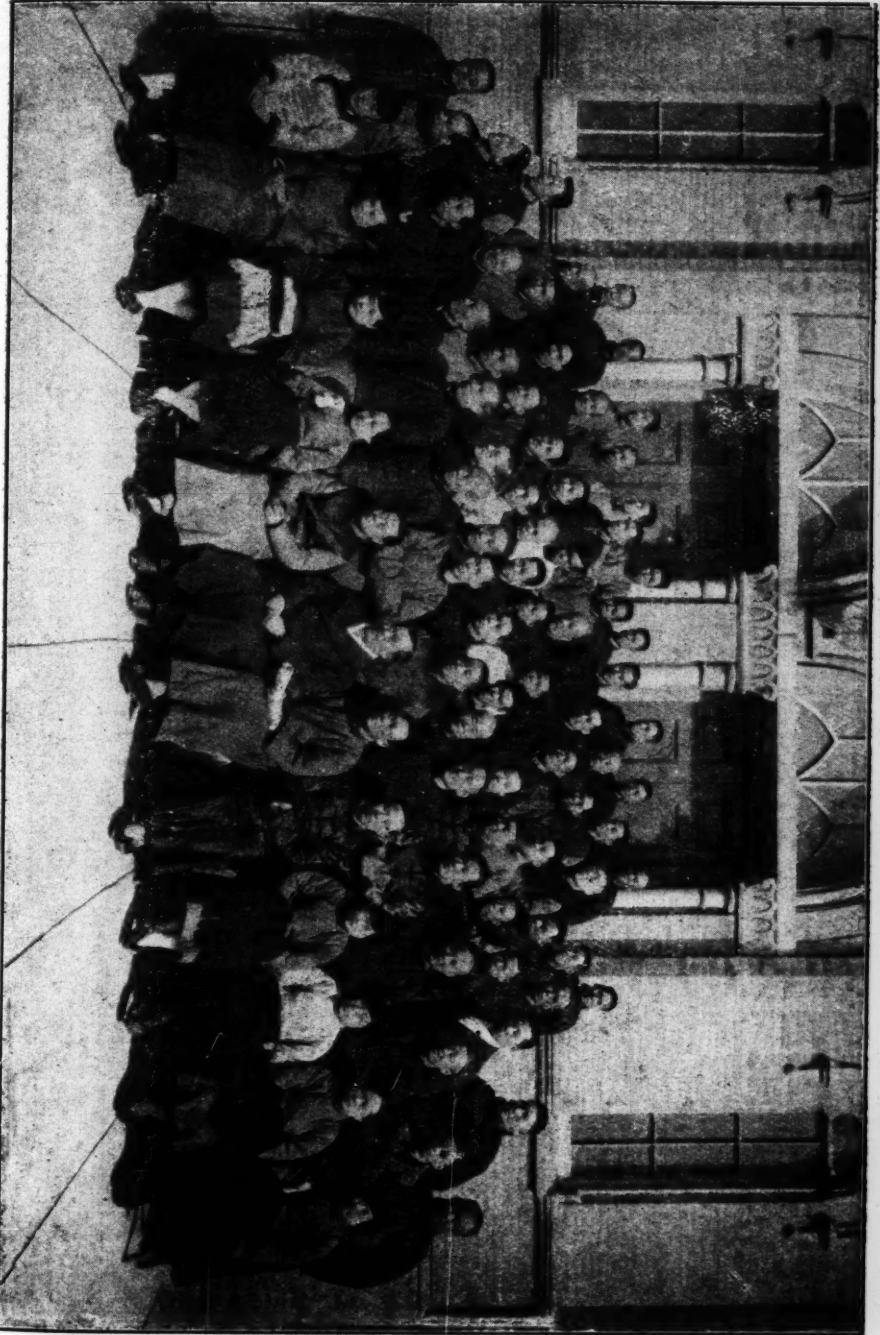
Dr. HAROLD BALME, F.R.C.S. (Eng.), D.H.P. (Lon.), L.R.C.P. (Lon.), has been a member of the English Baptist Mission since 1906. The first five years were spent in medical missionary work. In January 1913 he joined the staff of Union Medical College, Tsinanfu. He is now the President of Shantung Christian University.

Dr. D. WILLARD LYON is a member of the International Committee of the Y. M. C. A. He was the first foreign Secretary of the Young Men's Christian Associations of China. He has just been on a visit to China.

Prof. T. C. CHAO is Dean of Soochow University, Soochow.

Dr. T. T. LEW is Dean of the School of Theology, Peking University.

Rev. E. H. BALLOU, B.A., B.D., has been a member of the A.B.C.F.M. in China since September 1916. He has been engaged in evangelistic work in and around Tientsin.



NORTH CHINA UNION LANGUAGE SCHOOL TEACHERS.